

*One Hundred Twenty-eighth*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 10, 11, and 12, 1958*

With Report of Discourses



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Salt Lake City, Utah



# The One Hundred Twenty-eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 10, 11, and 12, 1958.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle, Saturday evening, October 11, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KPST at Preston, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KLIJ-TV at Twin Falls.

In California: KEEN at San Jose, KSRO at Santa Rosa, KRDG and KVIP-TV at Redding, KGO-TV at San Francisco, KTTV at Los Angeles, KERO-TV at Bakersfield, KOVR-TV at Stockton.

In Nevada: KLRJ-TV at Las Vegas.

In Arizona: KOLD and KGUN-TV at Tucson, KPHO-TV at Phoenix.

In Colorado: KREX at Grand Junction, KBTV at Denver.

In Oregon: KWRC at Pendleton, KRMW at The Dalles, KGW-TV at Portland, KBES-TV at Medford, KOTI-TV at Klamath Falls.

In Washington: KINT-TV at Tacoma, KHQ-TV at Spokane.

In Montana: KXLJ-TV at Helena, KXLF-TV at Butte, KOOK-TV at Billings.

In New Mexico: KRSN at Los Alamos.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Washington, Wyoming, Connecticut, Massachusetts, Ohio, North Carolina, South Carolina, Pennsylvania, Virginia, Arizona, Colorado, Illinois, Wisconsin, Maryland, Michigan, Minnesota, New York, Montana, Nevada, New Mexico, Texas, Idaho, Oregon, California, and Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record. (See pages 130-131)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, \*, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, and Hugh B. Brown.

\*Elder Harold B. Lee touring the South African Mission.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* \*\*, Alma Sonne, \*\*\*, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr.\*\*\*\*, and Alvin R. Dyer\*\*\*\*\*.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks, and Albert Theodore Tuttle.

\*\*Elder Clifford E. Young passed away August 21, 1958.

\*\*\*Elder ElRay L. Christiansen touring the European Missions.

\*\*\*\*Elder William J. Critchlow, Jr. was sustained October 11, 1958 as an Assistant to the Twelve Apostles.

\*\*\*\*\*Elder Alvin R. Dyer was sustained October 11, 1958 as an Assistant to the Twelve Apostles.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education,* Directors and Associate Directors of Institutes, and Seminary Instructors.

*Presidents of Stakes and Their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

## FIRST DAY

### MORNING MEETING

Conference convened in the great Tabernacle Friday morning, October 10, 1958 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the three Southern California regions, Sister Florence Jepperson Madsen conducting, with Alexander Schreiner at the organ.

President McKay opened the Conference with the following introductory remarks:

#### President David O. McKay:

This is the opening session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah. All the General Authorities of the Church are in attendance excepting Elder Harold B. Lee and Elder ElRay L. Christiansen. Elder Lee is visiting the South African Mission. Elder Christiansen is in the European missions.

Elder Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter the building—the Tabernacle, which is filled so far as we can see, every seat occupied—we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. To the owners and managers of these various stations we wish to express our sincere appreciation for this outstanding public service so generously extended.

To the large audience assembled in the Tabernacle, to the overflow gathering in the Assembly and in Barratt Hall,

and to the untold thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome.

Any important messages or cables, calls, or telegrams that come to us for persons attending the sessions of this Conference, will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning by having the Relief Society Singing Mothers from three Southern California regions to furnish the music. You who were fortunate enough to hear the program of the General Board of the Relief Society last Wednesday and Thursday will know what a treat is in store for us with these Singing Mothers.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from two countries far removed from each other,—South Africa and Hawaii. The flowers from South Africa are a variety of the protea, the national flower of South Africa. These flowers are unique inasmuch as South Africa is the only place in the world where they are found. Our gardener, Brother Irvin T. Nelson, this morning informed me that these are taken right out of the desert, according to pictures he has seen, and they seem to be just that.

Elder Glen G. Fisher, president of the South African Mission, informs us that the branch Relief Society sisters throughout the South African Mission have put on cake sales and made individual contributions, and have manifested a keen interest in this project in order that they might send these rare flowers for our enjoyment during this Conference.

The entire South African Mission membership will have more than common interest in our Conference, since at this time they are enjoying a visit from Elder Harold B. Lee of the Council of the Twelve. Sister Lee is accompanying him on this tour.

The other flowers, the beautiful red

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antheriums, have come to us from the Honolulu Stake. Elder Jay A. Quealy, Jr., president, says that the members of the stake send their love and greetings with these lovely flowers.

With all our hearts we express appreciation and thanks to the members of the Church in these far-off lands for these lovely flowers bearing their messages of loyalty, affection, and greeting. Our thoughts and best wishes will be with them as we enjoy the beauty of their flowers this October Conference. Flowers have an expression of countenance as much as men or animals. Some seem to smile. Some have a sad expression. Some are pensive and diffident. Others again are plain, honest and upright, like the broad-faced sunflower and the holly-hock. We express appreciation of the effort put forth by these far off branches, wards, and stakes joining hands with us here.

I shall read some telegrams just received. It just seems we are shaking hands with our members of the Church across the Atlantic on one side, and across the Pacific on the other. How glorious it would be this morning if nations could extend the same greeting to one another, and have in their hearts the same feeling of brotherhood and fraternity that we have for our friends and fellow members over the seas!

From South America we have the following cable: "Brethren, we are united with the Brazilian Saints and missionaries in sending our sustaining vote, our love and appreciation for your inspired leadership. Asael T. Sorensen, president."

From Brother ElRay L. Christiansen, Assistant to the Twelve, who is now touring the European missions, we have the following: "October 8, President David O. McKay: As Conference approaches we extend to all our love and best wishes. All well."

From Australia: "The Saints of the Australian Mission send you greetings and thanks as you meet in General Conference."

We have a telegram also from the mayor of Salt Lake City, expressing regret that due to an unexpected meeting he will not be able to attend the opening

session. He planned on being in attendance, but found it impossible to do so. He extends to all his prayers and best wishes for a successful Conference, and hopes he will be able to be in attendance at the other sessions.

We have before us men who are not especially appointed, but who, out of good will and their best wishes for the success of the Conference, are here with us this morning. We are glad that Brother Benson, a member of the Council of the Twelve, is with us. Also here are Arthur V. Watkins, United States Senator; Wallace F. Bennett, United States Senator; William A. Dawson, Congressman; Henry Aldous Dixon, Congressman; George Dewey Clyde, our own Governor of the State; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah; E. Allen Bateman, State Superintendent of Public Instruction; M. Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. William Miller, president of the Weber College; and perhaps others whom we have not been able to see from the rostrum. We welcome all—presidents of stakes, bishops of wards—to all we extend welcome and express satisfaction and pleasure in your presence and your cooperative spirit.

The music for this morning's session, as already announced, will be furnished by the Relief Society Singing Mothers from the three Southern California regions, with Sister Florence Jepperson Madsen conducting, and Elder Alexander Schreiner at the organ.

We shall begin this session by the Relief Society Singing Mothers singing, "The Morning Breaks, The Shadows Flee." The opening prayer will be offered by Elder Lee Benson Valentine, formerly president of the Argentine Mission.

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Singing by the Relief Society Singing Mothers, "The Morning Breaks, The Shadows Flee."

Elder Lee Benson Valentine, former president of the Argentine Mission, offered the invocation.

**President David O. McKay:**

The invocation was just offered by Elder Lee Benson Valentine, formerly president of the Argentine Mission. The Relief Society Singing Mothers will now sing, "If Ye Love Me, Keep My Commandments." Music by Sister Florence Jepperson Madsen, who will now lead the Chorus in singing.

The Singing Mothers Chorus sang the selection, "If Ye Love Me, Keep My Commandments."

**President David O. McKay:**

Our first speaker this morning will be President Stephen L Richards of the First Presidency of the Church. He will be followed by Elder Antoine R. Ivins.

**PRESIDENT STEPHEN L RICHARDS***First Counselor in the First Presidency*

My dear brethren and sisters and friends: I join in the welcome and greeting extended to you by President McKay. I respond humbly to the assignment to speak to you in the opening of our conference with unusual anxiety in the thought that many may expect the usual inspirational opening address by the President. I counsel those who are disappointed to be patient, because they will be amply rewarded in a later session.

I am taking the liberty of addressing my remarks in large measure to our friends who compliment us by listening to the conference over radio and television. The message I have for them I give with frankness, hoping that they will not misconstrue my frankness for disrespect of them and their beliefs. Only by being outspoken can I hope to make any contribution.

Some time ago a member of my family sent to me a critical article written by Mr. Edmund Fuller in a publication called *Saturday Review*. The criticism of the writer is directed against the effort made to satisfy what the author designates as "general religious hunger," with books, articles, and public appearances of nationally advertised individuals, carrying on a propaganda for what is characterized as (these are quoted) "the good life," "peace of mind," "positive thinking," and "successful" or "confident living." What the author objects to most strenuously is not so much that propaganda should be issued for the optimism of "peace of mind" and "positive thinking," but that this psychological optimism should be held out in any form as an interpreta-

tion of or a substitute for the real Christian religion.

He expresses deep concern in the situation, not so much because such propagandists are taking from an uninformed and unthinking public millions of dollars from the sale of their books and services, but that the uninformed victims of the propaganda are losing something far more important than their money—an intelligent and true concept of religion and Christianity.

Mr. Fuller, the critic, asks, "Where, in all the morass of false witness, whether in quests for successful living or in saccharine sentimentality—where are the great, historic central themes, subjects, words of Christianity through the ages? Where are considerations of the Trinity, incarnation, covenant, atonement, redemption, salvation, sin, offering, judgment, worship, sacrament, sacrifice, communion, and the idea of the Holy?"

In general, I find myself in agreement with this criticism. I think, however, that Mr. Fuller himself is only partially informed with reference to the true Christian religion, and I think, too, that the trends which he analyzes and criticizes have come about and are in part tolerated by people of the world because of inadequate understanding of the vital concepts of true religion.

Not infrequently do we see and hear the statement published that what the world needs is to come to Christ, and that only Christ can save the world. We subscribe, of course, to these statements, but we question with ample justification the interpretation of the

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Christ and his teachings which has been brought to the world these many years. I believe we are justified in ascribing many of these attempts to find substitute for the real Christian faith, and the failure of that faith to find true lodgment in the hearts of innumerable people, to this inadequate interpretation.

We criticize no honest soul in choosing his religion and living by it, but when the truth is available, we take the position that every individual, adequately to exercise his free agency and power of choice, should have and must have, wherever and whenever circumstances will permit, the truth about the Christian religion presented to him. We feel that he cannot be ultimately bound in the sight of God by the choice he makes unless he does have such opportunity. We agree with the critic, Mr. Fuller, that it is an intolerable imposition upon the unsuspecting and uninformed to offer to them what he calls "ersatz foods" to satisfy their religious hunger, but we go further. We believe it is likewise an imposition to foist upon the uninformed an incorrect and unwarranted interpretation of Christ and his gospel, and we believe that generation after generation over centuries of time have been held in darkness and denied the saving truths of the gospel because of such misinterpretations. Indeed, we ascribe the present condition of the world and the limited acceptance of the true Christian faith largely to ignorance of the true gospel.

How much of tolerance should be allowed for the mistakes in interpretation and practices of the past, as pertaining to the followers of Christ, we are not prepared to say. The Lord will judge, and his judgment will be righteous and merciful. We are constrained to deplore the results of these misinterpretations. The revelations predict the outcome which has literally come to pass. Isaiah foresaw both the conditions and results. You will recall this impressive and portentous statement:

"... Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and

their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: ..." (Isaiah 29:13-14.)

This great statement is corroborated by the Savior in Matthew 15:8-9, and by revelations and prophecies of modern times. In March of 1831, less than a year after the organization of the Church, the Prophet Joseph Smith received from the Lord a comforting and encouraging assurance confirmatory of the predictions which had been made centuries before, which reads as follows:

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D & C 45:28.)

That light, my brethren and sisters and friends, has come to the world. It is the light of revelation, and through revelation has come the true interpretation of the Christ, his mission, and his gospel. All men of all nations embraced within the family of the Eternal Father are entitled by his decree to receive the light and to receive an understanding of the true, revealed order of the kingdom of God. The Church of Jesus Christ of Latter-day Saints, established under the direction of the Father and the Son, is the custodian of the revealed principles of the restored gospel and the authority to administer its ordinances under divine commission. I am aware that by many this will be regarded as an extreme and presumptuous statement. We make it only because we are constrained by the revelations so to do. I assure you it would be much easier to attempt to win a reputation for tolerance by modifying and ameliorating our position. If we did so, we and our message would be of little value to our brothers and sisters in the world, and we should be untrue to our commission.

Revelation is the foundation of our faith. We are not ashamed to declare that the Lord has spoken through his servants in modern times as he did in days of old. Why should men find so much difficulty in accepting revelation? I assume that it is because it seems to them unnatural that messages should

come from the unseen world, but certainly it is no more unnatural in the present day than in the past, and few would deny the need of God's guidance in the world of today.

I think that the Apostle Paul was inspired to foresee the conditions of the world when he gave his famous definition of the gospel: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; . . ." (Romans 1:16.) He must have foreseen that men, lacking in faith, would be ashamed of the gospel of Christ, and particularly revelation, the seemingly unnatural process by which the Lord communicates with man.

Now, we assert that there is no true religion without revelation. Men may contrive all sorts of societies, associations, and establishments, but men of themselves cannot create the gospel of Christ and the kingdom of God. That is a divine function limited to divine power only.

I submit this conclusion in humility to my friends, hoping and praying that they may recognize the logic and truth of it, and muster sufficient faith to accept revelation as the basis for all true religion and the interpretation of the gospel. I assure all my friends who listen that this custody of the truth and divine commission is not a light assignment. It is heavy, weighted with a responsibility both institutional and personal, not exceeded, and I think not equaled, by responsibilities borne by any other people or cause. All of us within the restored Church of our Lord take this responsibility most seriously. The assumption of responsibility of membership in the Church often brings a radical change in living, behavior, and philosophy. The obligation felt by the membership to consecrate and dedicate themselves to the dissemination of what the revelations call "pure knowledge" among the inhabitants of the world becomes an obsession, not fanatical, but practical. In the concept of each member is the recognition of a debt—a debt to be paid not so much to the donor of the gift he has received, but a repayment in terms of conscious effort to give to others the light and

truth which someone has brought to him.

Many people have asked: "What is the sustaining philosophy behind your marvelous missionary system?" Well, I have just stated it. It is the recognition of a noble obligation and purpose to extend the knowledge of truth, born out of gratitude for blessings received.

This condition creates zest and enthusiasm for missionary work, and what to many is a very strange feature of it, is that the enthusiasm is not evanescent. It does not die periodically and then have to be revived. It persists. And why? First, I think, because of the absolute unquestioning conviction in the cause. And secondly, because of the love of humanity engendered by the gospel, that all are in reality of the family of God, and that such parentage makes all men brothers.

I wish I had some way of making all friends who listen appreciate the depth of conviction that actuates the members of the Church in carrying forth its great work in the world. Perhaps it is a little indelicate to cite a personal experience in the effort to give my friends understanding on this point. I hope, however, you will tolerate the recital of my experience.

More than fifty years ago I began the practice of law with a deep love for the profession, and a long-cherished ambition to succeed. I went through what is commonly called the starvation period, and after thirteen years achieved some modest success, at least sufficient to encourage me and build up my hopes for the future.

One day while sitting in my office I received a telephone call. I was advised that the President of the Church wished to see me immediately. I went as requested to a meeting in the temple, where the President of the Church, his Counselors, and the Council of the Twelve Apostles were in attendance. I was told by the President of the Church that I had been selected to become a member of the Quorum of the Twelve Apostles, and then asked if I would accept this position. Obeying my concepts and convictions regarding the government of the Church, I accepted and was ordained to the position.

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Within the space of twenty minutes the whole course of my life had been changed. My professional career and ambitions were abandoned, and for more than forty years I have devoted myself to the ministry under my call, although I had had no previous preparation, as the churches of the world give, for this undertaking.

I cite this circumstance merely as an example of everyday occurrence in the restored Church of Jesus Christ. Of course apostles are not called every day, but so-called laymen are being called every day to serve in positions of trust and honor. These calls in numerous cases involve substantial change in occupations and professions, and in some instances, as in the callings of mission presidents and missionaries, complete abandonment for a period of years of all gainful occupation, and a personal assumption of considerable responsibility to fulfil the assignment.

Now, my point is, and I think it ought to be clear to our friends, that men do not do these things without complete conversion and complete conviction as to the rightness of their course. I am aware that many may say that sincerity of belief is not proof of the truth, and I am not contending, as the old cliché has it, "that fifty million Frenchmen can't be wrong." There are, however, at least two legitimate and justifiable deductions that our friends may make from the circumstances I have mentioned. First, that the unmistakable evidence of conviction in the rightness of their cause and conduct are exceptional in a day of materialistic living and purpose, not readily duplicated in other causes; and the second point of appeal held out to our brothers and sisters in the world is that the circumstances warrant investigation. That is all our missionaries the world over are advised to request of the people they visit—investigate, discover for yourself. Use your own Bibles. Diminish none of your love for God and Christ and your fellow men, but study and investigate the Christian religion with the light which the restored gospel has brought to it. Why should any true searcher for truth have objection to these two elements—a demonstrated

sincerity and conviction on the part of the missionary, and an invitation to hear and investigate the message?

Now, I wish to extend my remarks to cover an additional aspect of this subject. I am of the definite opinion that the religious hunger of the people, as Mr. Fuller puts it, cannot be satisfied with the current interpretation of the Christ put forth by many professing Christianity. All proclaim him a great teacher. Most assert that he is Savior of mankind, and all invest him with the highest and noblest attributes. Altogether too many, however, worship at the shrine of his attributes, but deny the sovereignty of the King. In my humble opinion, what the world so urgently needs is a present realistic concept and recognition of the Christ as Lord of this earth, as Lawgiver and Judge. If he were recognized as the author and projector of all moral codes and righteousness, and if it were recognized that infraction of his law is sin, I am sure there would be less violation than we see today, and there would be far less tolerance for violation, which is today undermining the morality of nations. Christ will save the world when and only when men and women of the world put themselves in position to be saved. It is unthinkable that he can deviate from the inexorable laws of righteousness, which from the beginning to the end he has set for mankind. When men sin, there is no substitute for repentance to bring to them a restoration of blessings they have forfeited. So any interpretation of the Christ as Lord of the earth which would invest him with capricious and variable judgment founded on so-called grace and pity is harmful and not true. The true gospel is not a spiritual sedative. It is a challenge to the strength and will of mankind to enter into an everlasting covenant with injunctions and promises, the observance of which yields the reward of exaltation in the eternal presence. Christ is the author of mercy, but he himself said that he came to fulfil the law and not do away with it, and he declared that mercy shall not rob justice.

I am deeply concerned, too, with the tendency to invest the Lord our Savior

with a mystical character. I am not sure that I know just what is contemplated by "mystical." He is not mystical to me, nor to the great body of his followers with which I have the honor to be associated. It is true that he does not move about among us in the form in which he once presented himself to humanity, but he is real. He was resurrected in the form in which he was crucified, and he lives in the heavens he has described. He will return as he has promised, and in the meantime he has left an organization which he established through his commissioned servants, in fulfilment of prophecy, to build his kingdom and prepare the way for his coming. I hope that they who profess to love and adore him will not make him less than he himself said that he was—the Son of the Father, on the right hand of God, Lord, Lawgiver, and Judge of all men in the earth, invested with powers and authorities everlasting.

So, it is the worship of our Lord so interpreted, it is the acceptance of his revealed and restored gospel, and that alone, which will adequately and perpetually satisfy the "hunger for religion," which I sincerely hope pervades the world today. Christ has been seen in modern times. There are creditable witnesses whose testimony has never been successfully refuted to two such appearances—first, when he appeared to the young prophet, Joseph Smith, in answer to prayer, accompanying his Father, the Eternal God. This heavenly vision, without argument, brought to the world an irrefutable and true concept of the Father and the Son. Then he appeared to this same prophet with an associate when he was more mature

in a temple which had been erected to his name. This is the testimony of that appearance:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D & C 76:22-24.)

Every fiber of my being responds to that testimony. I am completely convinced that the men who bore the testimony told the truth. Every interpretative sense which I possess tells me without doubt or equivocation that Jesus Christ, the Son of God, lives as a resurrected eternal being, and that he is my Lord and my Savior, and the Lord of all men. I could wish for no greater happiness, peace, and satisfaction to come to all our friends than that they should enjoy the blessing, the incomparable blessing, of this knowledge and assurance.

May the world come to peace and happiness through the recognition of the true Christ, I ask humbly in his name. Amen.

**President David O. McKay:**

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. Elder Antoine R. Ivins of the First Council of Seventy will now address us. He will be followed by Elder Gordon B. Hinckley.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

My brethren and sisters, I hope that the few words I attempt may be directed by the Spirit of God, and that perchance they may be helpful to us and give us courage in the efforts that we are making to carry forward the work of God.

I am happy to be here today and

listen to these fine sisters sing as they did Wednesday when I attended the meetings of the Relief Society, where I always gain a wonderful respect for the women of the Church, and the effort they are putting forth to further the work of God.

I want to bear my testimony to the

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truth of all that we have listened to this morning from President Richards. As I look forward and see this great number of men, many of whose faces are not familiar to me but many of them are, and when I try to figure in my mind the responsibility that rests upon them individually and collectively as the bearers of the priesthood, I wonder how I could make that plain, what words it would take to impress upon us all the dignity and responsibility of the Melchizedek Priesthood.

I presume that all of us who are here today believe the things that President Richards has told us, that we believe that Jesus Christ is actually the Son of God. He told Peter that upon that testimony that he is, he would build his Church. I hope we have, as I have said more than once from this pulpit, the testimony that Jesus Christ is the Son of God, for as long as we do, and live true to it, no danger will ever befall the Church.

I believe in the verity of the story of the Prophet Joseph Smith, that Christ appeared to him and gave him a commission, and that true to that commission he was finally authorized and empowered to reorganize the Church of Jesus Christ; that through the revelations which have come to us through him we have a true conception of the purpose of life and of the gospel of Jesus Christ. I believe, moreover, that the priesthood was restored through the Prophet Joseph Smith and that it has come down to us in an unbroken line, authoritative, and that only through the operation of that priesthood can the ordinances which are designed for the exaltation of men and women be performed in their behalf.

Now, this being true, this being the testimony of all who are here today, as I presume it is, then we have a real responsibility, and I stand before you today representing a group of men in the priesthood whose major purpose it is to bear that testimony to the world—the seventies of the Church. It happens, however, that in carrying that message to the world, we avail ourselves of men who have not yet been ordained seventies and of sisters in the Church, and also we use men who have perhaps

been through the order of the seventy and become high priests, or at any rate who are high priests. So we have a large force of men whom we use to spread this knowledge of the gospel to the peoples of the world. The largest part of these male missionaries is made up of the elders of the Church and many of them of rather limited experience.

It is the duty of the older members, the fathers, uncles, grandfathers, cousins, and so forth, who have this testimony in their hearts, to establish it in the hearts of these growing young men, so that at such time as they may come to us and offer their services that they may have a living testimony that Christ is the Son of God, that the Church was authoritatively organized, that the priesthood is in the earth, all of which is essential to the exaltation of men.

If every elder who goes into the mission field could go with that testimony, he would be a power of strength and vigor, and his example would be above reproach as he labors among the people of the world.

Now, who is going to impress these young people with this and how are we going to do it? We all have that responsibility whether we be fathers of these young men, or relatives, or just friends and acquaintances, or even strangers; when occasion may permit, we have the responsibility of striving to instill in their hearts a firm and living testimony of the truth of these things.

It happens, occasionally, that young men go out who cannot say they know it. Sister Ivins and I were on a train one time with a group going into the Central Atlantic States Mission. A very outstanding young man was in that party. In the testimony meeting that we held in Roanoke the night of our arrival, he said, "I cannot tell you definitely that I know the gospel is true." But he believed it, and he sought that testimony. I think it was about ten days or two weeks later, that we met him again in a testimony meeting. Then with all the fervor that one could ask for, he bore testimony to the truth of the gospel.

"If any man will do his will, he shall

know of the doctrine. . . ." (John 7:17) the Savior said; and this elder had found it out. Perhaps it would have been a bit better had he had that testimony in his heart as he accepted his call for missionary service.

It has been a long time since I first sat on the missionary committee with President McKay, who was a Counselor then to President Grant, and after him with President Richards. We have seen many, many men come to us for interview and go into the mission field. It is my testimony that most of them, brethren and sisters, are worthy of the call that is given them. Occasionally, however, we have problems with some of them, and the problems frequently arise because, either they have not been properly taught or, having been taught, they have been a bit adverse and felt that they were being circumscribed in their liberties.

We must not let them feel that way, brethren and sisters. We must build in them a love for the Church and the gospel of Jesus Christ, and we must present to them an attitude not of criticism of the operation of the Church, but of approval, the testimony that there is actually today among the leaders of the Church inspiration.

I have lived in this Church a long time, and since I was eight years old I have been a baptized member of the Church, and I have seen some of its practices change. I cannot remember ever hearing of a change of the doctrine of the Church, but it has been possible to change some things. I remember when the Mutual Improvement Association came to St. George in its, shall I say, primeval condition, and I have watched it change its policies and practices, always for the better.

There are some people who feel that there never ought to be a change of that kind in the Church, but it happens.

I bear testimony, too, that those changes in my opinion have been inspired. But there are some of us who feel that we cannot accept those things. We have no right, brethren and sisters, to teach our young, growing people that it should not have been done.

I remember meeting a boy years ago

out in Shreveport, who came from a family that was divided in that respect, a mother that was firm in her faith, a father that had an idea that certain things should not have been changed, and I found that boy following the line of thinking which his father had instilled in his heart. Repeated promises on his part to refrain from worrying his companions with those teachings failed.

Now, brethren and sisters, these are serious conditions, and who is responsible for them when they exist in the hearts of boys and girls? Somebody, and usually somebody who holds the Melchizedek Priesthood, is responsible for it, brethren and sisters. We have that great obligation to build faith in the leadership of the Church, faith in the revelations of God to guide this Church, and when we fail to do it, perhaps there will come a time when we may answer for our failure.

I think that is one of our greatest responsibilities, today, brethren and sisters—to live the gospel of Jesus Christ in our homes, in our families, in our ministry among the people, in our business relationships, so that growing men and women can see the results that may come from an inspired testimony that Jesus Christ is the Son of God, that the gospel has been restored, that as has been said this morning, the Church is the custodian of the priesthood and that we have the responsibility of carrying this message to the world.

We are happy, brethren and sisters, in the contributions you are making of the services of your sons and daughters. They are coming to us in great numbers and most of them are eminently worthy. When they come to me, I hope you will have taught them that they must not be afraid to tell the truth as some of them say they are. We have nothing but good will toward those young people. Our sole and only purpose is to help them to see as they should see, to live as they should live, and to serve as they should serve; and may God bless us all with the power to so impress these young people with the truth of these grand and glorious teachings, I pray in the name of Jesus Christ, our Redeemer. Amen.

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**President David O. McKay:**

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to

us. We shall now hear from Elder Gordon B. Hinckley, Assistant to the Twelve.

### ELDER GORDON B. HINCKLEY

*Assistant to the Council of the Twelve Apostles*

President McKay, President Richards, President Clark, my dear brethren and sisters:

I seek inspiration of the Lord at this time.

During the past six months Sister Hinckley and I have had the opportunity of participating in the dedication of the New Zealand and London temples. If I may, I should like to make some observations out of the experiences of those occasions and comment with appreciation on five great qualities or aspects that I have noted in this, our Father's work: (1) its breadth; (2) its depth; (3) the devotion of its advocates; (4) the effect of their teaching; (5) the strength of its leadership.

I am grateful, my brethren and sisters, for the breadth of this kingdom. My testimony of the Prophet Joseph Smith has been strengthened by the manner in which this work has spread over the earth. I think of the statement made by Moroni in 1823 to an unknown farm boy in western New York that his "name should be had for good and evil among all nations, kindreds, and tongues." (Joseph Smith 2:33.) I think of the word of the Lord to the Prophet in the loneliness of Liberty Jail: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D & C 122:1-2.)

My brethren and sisters, I have witnessed the fulfillment of these marvelous promises. In the temples in Europe I have seen the people of Finland, Sweden, and Norway, of Denmark, Belgium, and Holland, of Germany, Austria, France, and England and even from South Africa—pure in heart, noble, virtuous men and women of those lands

seeking blessings under the authority which came through the Prophet Joseph Smith. In New Zealand I have seen the people of that land, of Australia, Tasmania, Samoa, Tonga, Raratonga, Fiji, and Tahiti, with the smile of truth upon their faces as they sought blessings in the house of the Lord, each in his own tongue testifying of this great latter-day work.

I marvel at, and am grateful, for the breadth of the kingdom, its spread over the world, and I know that the end is not yet—that this stone which was cut out of the mountain without hands, as the prophet foretold, shall roll forth and fill the earth, touching the hearts and lives of the virtuous and the wise and the pure in heart, wherever it is taught—for it is the kingdom of our God.

Secondly, as I am grateful for the breadth of the kingdom, I am likewise grateful for the depth of its teaching. To spread laterally is one thing. To grow in "the third dimension of religion," as one writer put it, is another.

I think we witnessed in these temples that third dimension. I shall never forget the testimony of a young man who had come from Perth on the west coast of Australia. He and his wife and children had traveled across Australia, a distance approximately as great as from San Francisco to New York, and then across the Tasman Sea to New Zealand. He said they had had to sell their furniture, their car, their dishes, and many other of their prized possessions, but, he said, as he looked at his wife and their lovely children, he knew these were more precious than car, furniture, or china. By hard work and careful saving he could replace his worldly goods, but he could never afford to lose those he loved.

And so they had come, with a sustaining conviction in their hearts that life, love, and family may all be eternal under the plan of the Lord. And as

they kneeled about the altar of the temple and were bound together under the authority of the Holy Priesthood in an imperishable relationship, one glimpsed the great, eternal purposes of God—the everlasting verities that transcend in beauty and satisfaction the thin values by which most men gauge their lives.

Inherent in the events of that day in the temple—in the instruction given in the endowment, in the covenants made, in the ordinances performed—were answers to the great eternal questions of where we come from, why we are here, and where we are going—of the purpose of life under the plan of our Creator. These are the things which give depth and meaning, a third dimension to our faith, for which I feel deeply grateful this day.

Thirdly, our experiences of the past six months have given me a new appreciation for the devotion of the advocates of this cause, our missionaries. I have come to a renewed sense of gratitude for the sacrifices of those who laid the foundations of this great work.

While in England I spent a few hours in Preston, my first field of labor as a missionary twenty-five years ago. It was in this city that missionaries first preached the gospel in Europe in 1837. As we moved along those old cobbled streets and flagstone walks, I thought of those seven men of 121 years ago—strangers in a strange land, walking in poverty, but with a great conviction and a great enthusiasm.

We stood beside Vauxhall Chapel where they first spoke, beside the River Ribble where they first baptized, on the site of the old Cockpit where they bore testimony. In spite of bitter opposition, in spite of mobbings, arrests, and every manner of persecution, they went forward, garnering souls in a harvest that will go on forever as the posterity of their converts increase in number.

And as they sacrificed and labored, so labor their successors. We met more than five hundred missionaries of Europe. One cannot witness these young men and women at work without marveling at their devotion. One cannot see the maturity that has come into their lives without recognizing the inspiration of this great program. One

cannot hear their testimonies without sensing the tremendous power of truth. The Lord bless them for their wonderful devotion and for their wonderful faith. You can be proud of them.

Fourthly, I am grateful for the effect of their teachings. The Lord has declared: “. . . this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.) You need not wait for the life beyond to see the accomplishment of that purpose. You may witness that process every day in the mission field. The revelation declares that “That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.” (D & C 50:24.)

That sublime principle of growth was evident in the lives of those who came to these temples. Whether they were brown-skinned Maoris, Samoans, or Tongans, or fair-skinned Europeans, they seemed to have a quality indefinable and wonderful. Perhaps it was a certain kind of cleanliness—no more cigarets, no more liquor, no more tea. Perhaps it was the company they kept—the kind of company one ought to find in the Church. Perhaps it was their knowledge of the gospel, their assurance concerning the purpose of life. In any event, it was there, and it was inspiring.

I am grateful for the power of the gospel in the hearts and lives of men and women, and I never saw that power more evident than when the Saints came to the house of the Lord.

Finally, there came out of these experiences an increased gratitude for our leader and for a conviction of his divine appointment.

A short time ago while doing some research in the missionary records of the Church, I came across the appraisal made by Elder David O. McKay's mission president when he completed his first mission in the British Isles. That appraisal reads as follows:

“As a speaker: Good.

“As a writer: Good.

“As a presiding officer: Very good.

“Has he a good knowledge of the gospel? Yes.

“Has he been energetic? Very.

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"Is he discreet and does he carry a good influence? Yes sir!

"Remarks: None better in the mission."

That was written in 1899.

As I read that I thought of another David, the son of Jesse, who was ordained to become the leader of Israel. And I thought of the solid consistency of President McKay's life, from the time he first labored in the British Isles as a young man, through the sixty years that passed prior to his return to dedicate the House of the Lord in this same land.

The affection in which he is held, his unfailing kindness and consideration, his ease in meeting every situation, the fruits of his ministry, all attest to his prophetic calling.

On his arrival at the New Zealand Temple he was given a great welcoming festival. As he walked through the crowd, elderly men and women, who first had met him in the islands in 1921, wept at the return of their apostle-prophet.

In London we watched him face with ease a battery of newspaper and television men and bear testimony to them. In both temples we heard him give counsel that was inspiring and offer prayers of dedication that were solemn and beautiful and moving.

In eleven languages today the worthy of the Church are enjoying the blessings of the temple because of the inspiration that has come through him. No one witnessing the joy of those who have received these blessings, could doubt the inspiration of his leadership.

I recall a little widow in New Zealand, the mother of seventeen children. Her husband was gone. A number of her children were gone. As she knelt about the altar with the beautiful children who were left to her and received

the assurance that all that she had lost would also be hers, she wept. And all who were with her on that sacred occasion in that dedicated room, wept also.

As I have witnessed these and many more inspiring situations during the past six months in these widely scattered lands, I have felt to sing with that convert from the steel mills of Sheffield: "We thank thee, O God, for a Prophet, to guide us in these latter days."

The other day I talked with a misguided young man who has become bitter. After he told his story, I said to him: "If you had seen what I have seen, if you had experienced what I have experienced, you would not feel as you now do."

I bear you witness that God's kingdom is here, that it is growing in breadth and depth, and in power in the lives of the people, and that those whom he has placed to lead it are his chosen and ordained servants. I so testify in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

Elder Gordon B. Hinckley, Assistant to the Council of the Twelve, has just addressed us. The Choir and Congregation will now join in singing, "High On The Mountain Top," led by Sister Florence Jepperson Madsen. After the singing Elder Mark E. Petersen will address us.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "High On The Mountain Top."

#### President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve will now speak to us. Our concluding speaker will be Elder Delbert L. Stapley.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

Last June while we were touring one of the missions of the Church in the eastern part of the United States, we stopped one morning about 8 o'clock to get breakfast at a café. This

café was located just a half block from a junior high school. As we were sitting there eating our breakfast, about a dozen of these junior high school students came into the café and played some

records and lounged about for a few minutes waiting for school to start. They were on their way to school. I noticed that every one of these boys and girls, who seemed to be about fourteen years of age, smoked cigarets. I was struck even more by the manner in which they smoked than by the fact that they were smoking; such a bravado type of spirit—a show-off—giving everybody the impression, apparently, that now they were grown up; now that they could smoke cigarets they had "arrived."

That night before going to bed I picked up a magazine in the hotel, and on the back page of the magazine was a full page advertisement. It showed a husky looking man, apparently in the bloom of health, smoking a cigaret. The caption across the ad said: "Where there's a man there's a ..... cigaret." I do not give the name.

As I read that ad my mind flashed back immediately to those boys and girls in the café. I wondered if they had read that ad. I wondered if they thought that "Where there's a man there's a cigaret." I wondered if they got the idea that cigarets make the man, that cigarets make the woman. Then I began to ask myself whether these boys and girls would suppose that they would be lacking in manhood or womanhood if they did not smoke?

Young people, do you believe that you would lack in manhood or womanhood if you did not smoke? Would you believe, for instance, that President Eisenhower is any less a man because on doctor's orders he quit smoking? Would any of you believe that President Harry S. Truman was any less a man because he refused to smoke? Would any of you believe that Franklin Delano Roosevelt was any less a man because he responded to the advice of his doctors with respect to smoking, and then even later tried to persuade his biographer, Harry Hopkins, to do likewise?

Would any of you believe that Carl Sandburg, the Lincoln biographer, is any less a man because he will not smoke? Would you believe it of Governor Harriman of New York, or Bernard Gimbel, the head of the great Gimbel Department Store in New York City?

Would you believe that Lyndon B. Johnson, majority leader of the United States Senate, is any less a man because he will not smoke? Do you believe that J. Edgar Hoover, the head of the FBI, is any less a man because he neither smokes nor drinks? Or a man like Charles Boyer of the movies, or TV personalities such as Victor Borgé and Pat Boone? Do you believe the kind of advertising that is put out by the tobacco people?

The United States Congress made an investigation of cigaret advertising, and after their investigation they published a report known as "False and Misleading Advertising," having to do with filter-tip cigarets. It was published by a committee on Government Operations of the House of Representatives of the United States Congress on February 20, 1958. It was published by the United States government in the Government Printing House and paid for by government money. I would like to read just an excerpt or two from it. The Hon. Robert T. Secrest, a member of the Federal Trade Commission, was one of the men who gave testimony in connection with this investigation, and among other things he said that the Surgeon General's recent statement that "excessive cigaret smoking is one of the causative factors in lung cancer" calls for a "new approach" by the commission in its regulation of cigaret advertising. Then the report goes on to say this:

"The cigaret industry has done a grave disservice to the smoking public, initially, blatantly, and more recently, very subtly, publicizing the filter-tip smoke as a health protection. . . .

"Despite repeated private and even public invitations to appear before the subcommittee, the tobacco industry refused all such invitations. In one instance the invitation was accepted only to be declined later because of a 'previous engagement,' when it was learned no other tobacco-company official would appear.

"During a period fraught with public concern over grave health implications of cigaret smoking, business responsibility and even decency would apparently dictate that the American public is entitled to an accounting from the

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cigaret manufacturers. It is indeed most reprehensible that the tobacco industry should so shirk its vast responsibilities to the consumer and apparently conspire to boycott the hearings of a congressional committee."

I am sure your congressman would send you a copy of this if you were interested in it. It is Union Calendar No. 539, House Report No. 1372.

Young people, in the face of things like that, do you believe cigaret advertising? Do you believe that cigarets make the man, or that cigarets make the woman? What makes a man? What makes a woman? Is it the cigaret or the cocktail, or is it the clean life,

the development of good character, faith in God, and keeping his commandments?

Young people, be honest with yourselves. Answer these questions. Believe in God. Serve him. Uphold the program of the Church, and you will live wonderful, happy lives. That you may do this is my earnest prayer, in Jesus' name. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder Delbert L. Stapley of this Council will be our last speaker this morning.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, I am indeed grateful for the splendid spirit of this conference session this morning. I hope what I have to say will not detract from the spirit of the messages given. I would like to touch upon a few things connected with the New Zealand Temple dedication mentioned by Brother Hinckley.

Since the last general conference of the Church Sister Stapley and I have enjoyed the great privilege and blessing of accompanying our beloved President David O. McKay, Sister McKay, Elder and Sister Marion G. Romney and others to New Zealand for the dedication of the new temple in that faraway land. Brother Gordon Hinckley and his wife had preceded us there to finalize the preparation for the dedication and opening of the temple for ordinance work. He mentioned the welcome and reception accorded the official Church party by the Polynesian Saints. It was a tremendous tribute and demonstration of love and affection for all of us, but more particularly for their beloved President and Prophet, "Tumuaki" David O. McKay.

It was a glorious spectacle, so different, colorful and unique that the sweet memory of the occasion will remain forever. Each Polynesian group, in native costume, entertained with pageantry, song, and dance for the space of three

and a half hours. I believe it is the only time in the history of the world that four such widely scattered Polynesian peoples have been brought together where each featured its individual native entertainment to welcome an official party. Such an assembly of mixed talent may never happen again, for it isn't likely that another similar event of such importance will occur to bring them together.

The majority of the Saints of the South Pacific attending the temple dedication activities did so, as Brother Hinckley has indicated, at great personal sacrifice. Ever since the building of a temple was announced they have been saving in earnest for that important and historic dedication day. To them it was the spiritual opportunity of their lives, the fulfillment of their prayers and dreams. It would be difficult for the people of the world, not knowing the sacred value and eternal nature of temple ordinances, to understand why people possess such strong religious beliefs and faith that would cause them not only to save money, but also to sell their cars, mortgage furniture and other chattels to raise sufficient funds to visit a temple. To those who do understand, no sacrifice is too great to achieve the greatest blessings of their lives—the holy temple endowment with the ordinances and sealings that bind

husband and wife and families together in an eternal family relationship and companionship.

In visiting with this mixed group of Saints the evidences of a living and motivating faith were found on every hand. Tears of happiness flowed freely down the cheeks of these faithful and worthy people as the significance of these eventful days unfolded more clearly to their understanding. Each session of the dedication was a glorious spiritual experience. To watch the faces of the Saints was a reflection of the joy and happiness they felt.

The simple and trusting faith of the Polynesian Saints was reflected in the answer of Brother Lafi Toilupi to President McKay's query, "Can you do it?" when he asked Brother Toilupi if he could translate the dedicatory prayer from English into the Samoan tongue. Brother Toilupi replied sincerely and humbly, "I can do it if you will bless me." President McKay answered, "I do bless you," and the translation was accomplished perfectly regardless of the fact the limited Samoan language does not have equivalent words corresponding in meaning to the English.

The New Zealand Temple, situated on a prominence overlooking the valley, with its remarkable floodlighting effects, stands out majestically at night with a brilliance of lighting intensity which can be seen for miles around, and truly represents "a candle of the Lord" to reveal light and truth in the midst of error and spiritual darkness. The favorable publicity of all happenings there, revealing the purpose of temples, Church beliefs, principles, and practices, gave to the people of New Zealand and Australia new knowledge and gospel light which has stimulated a tremendous spiritual upsurge to the work of the Church.

My soul is full of gratitude for the restored gospel of Christ and the blessed power it has to enrich the lives of people. I bear humble testimony, my brothers and sisters, that the gospel taught by the Latter-day Saints is the true gospel of God's kingdom which the Savior testified "shall be preached in all the world for a witness unto all nations;

and then shall the end come." (Matt. 24:14.)

The missionary system of the Church was established by revelation of the Lord to fulfil this latter-day obligation. He declared to the Prophet Joseph Smith:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority and the authority of my servants. . . . O inhabitants of the earth." (D & C 1:4-6.)

During the spring and summer Sister Stapley and I visited three Church missions: the two in Australia, and the Northwestern States Mission. I personally interviewed over 350 young missionaries. I pay sincere and humble tribute to them for their faithful devotion to a great cause. I know many families make tremendous financial sacrifices to support their missionary sons and daughters while away from home in the service of the ministry. The compensations, however, for faithful and devoted service are rich and rewarding. Faith is increased; testimonies are strengthened; principles of righteousness and truth are acquired which build into the missionary fundamental moral and spiritual values which upgrade his character attainments for successful and happy living. With few exceptions, the more than 5000 missionaries now serving represent the Church honorably and effectively, and are a great credit to it. Thousands of converts each year result from their devoted service.

Recently a mission president reporting his mission made this significant statement: "If the Church were not true, the 5000 missionaries representing it would have proved it long ago." I have often thought how true that statement is. Actuated as they are by the same spirit, the Holy Ghost, and officiating by the authority of the true priesthood of God, it is not too difficult to understand the truth of the mission president's statement.

The tempo of the proselyting program has stepped up in Australia, and with

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nineteen new lovely buildings to meet and worship in and to carry forward the full Church program, prospects for increased conversions are constantly improving. The chapel-building program alone has set forward the work of the Church many years. From the beginning of construction of a beautiful and serviceable chapel in one small branch to the time of dedication, thirty-three converts were baptized and twenty-five passive members reactivated who are now in full fellowship.

In two widely separated towns of the Australian Mission where lovely buildings are completed and in service, the mayors attended the appointed meetings to bid us welcome. One, acquainted with the Word of Wisdom, told how he had been prevailed upon to give up the habit of tobacco and of the personal satisfaction he experienced in doing so. He complimented the Church and its people for building such a lovely edifice in which to worship and to foster cultural activities for the wholesome and broad enrichment of their lives. He also pledged to them the full support of his office and the town council he represented. It was a beautiful tribute and a marvelous pledge of co-operation. The second mayor also gave like praise and commendation and declared that the Church building was most attractive and inviting, which added spiritual strength and prestige to their progressive city. He expressed the hope that the work of the Church would prosper there, and wished the people every success in their religious program. He promised, in conclusion, to return again. He made a profound observation by saying that to many people churches were like elevators—they could just get on at any time and be taken to heaven without the good life and good works to their credit. He firmly believed faith and works go together.

At the dedication of the New Zealand Church College, the Prime Minister of New Zealand gave an interesting and challenging talk most favorable to the Church and its program to serve and bless people. He took exception to the organized unfriendly group opposing the Church efforts there, who questioned our right to Christian

status, and who also were guilty of maligning the integrity of the Church leaders in Zion. He called attention to a few of our brethren who were or are now in high United States government positions, whom he was privileged to know personally. Some had befriended and supported him, which permitted the Prime Minister to become acquainted with their qualities of goodness and sound political integrity and leadership. He made particular reference to Elder Ezra Taft Benson, with praise for his integrity and excellent government service. He indicated favorableness to religious education in the schools of New Zealand, and praised the character and teachings of Jesus which he encouraged all to accept and follow.

Such recognition and unsolicited favorable contributions from outstanding leaders not of our faith are helpful to the work. Their comments call attention to a letter I received from a non-member friend of mine while we were yet in New Zealand, who closed by saying, "May the propagation of the Latter-day Saint faith ever spread over the world." Such is the encouragement of those who know us best.

The faraway converts of New Zealand and Australia—and I listened to many—teach and preach the same truths, principles, and gospel ordinances as orthodox as we do here. Their testimonies are fervent, spiritual, and convincing. To associate with and listen to them, one would think and feel as if he were in the congregations of the Saints at home. Truly, all who belong to this Church and yield obedience to its teachings are actuated by the same spirit, the Holy Ghost, whose function it is to guide into all truth, to bear witness of the Father and the Son, and to keep the Saints of God united wherever they are. What a blessing it is to be guided by a power which prevents misunderstandings and divisions among the true followers of Christ.

I would like to share with you briefly three choice experiences resulting from these mission tours. A good woman, called upon by the missionaries while tracting in her neighborhood, advised them that her niece had joined the Church eight months previously. "Your

Church has done so much for her," she said, and then asked, "Can you do the same for me?"

A woman investigator, after a few home visits from the missionaries, said to her husband, "The elders take something with them when they leave our home; when they return that something is here." They both recognized that "something" present when attending Church services held by the elders. "What is it?" this good woman asked. The answer came to her and she exclaimed, "The priesthood of God," to which her husband agreed.

A faithful sister, eighty-nine years of age but young in spirit, related to me this testimony and experience. As a young woman, her father informed her a new scripture was to come, and the Church presenting it would be true. She was greatly impressed by this statement and remembered it. Her father passed away, and time moved on, but still the new scripture had not come to her attention. Some years later two missionaries knocked at her door. When she received them they introduced to her the Book of Mormon which they advised was a new scripture revealed by God. She immediately recalled the words of her father. She had her witness. She said to me, "I didn't need the elders to teach me the gospel. I knew they represented the true Church." She was quickly converted and baptized by them. For over fifty years this good sister has remained a faithful and devoted member. Her home has been, and is now, a rallying point for missionary work. The evening we spent with her was enriched by her testimony and charm of character.

How wonderful it is, my brothers and sisters, that the true gospel of our Lord can be understood by the simple, yet is so profound it can challenge the most learned thinker with its depths of knowledge and wisdom. The gospel has the power to bring people together in love and understanding and give purpose and wise direction to life. Our message to the world is one of faith in God and his beloved Son, Jesus Christ, our Savior and Redeemer. It is a message of brotherhood, hope, peace, and salvation, and is therefore of great

importance and value to every nation, kindred, tongue, and people. We possess the truth, the fulness of the gospel of Christ with all its glorious principles, high moral standards of conduct, ideals of noble character, and all saving ordinances for the joy and eternal happiness of mankind.

We cordially invite all people to investigate the restored Church of Christ, and accept its teachings and way of life as revealed for their salvation and glory. President Richards made an excellent appeal in his opening address here this morning. I testify, my brothers and sisters, that God has established his work for the last time among the children of men, and preparations are now going forward for the second coming of our Lord and Savior, Jesus Christ.

God help us, my brothers and sisters, to be true to our obligations as members of his kingdom. I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve Apostles has just addressed us.

A practical demonstration of the vitality of the gospel in its affecting activity, producing happiness, in the lives of individuals and families we have this morning in the presence of these lovely women, our Singing Mothers from California. They will now favor us with, "Grant Me, Dear Lord, Deep Peace of Mind," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Mark Junius Sorensen, formerly president of the Danish Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon. The Singing Mothers will be with us again this afternoon.

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The Relief Society Singing Mothers sang as a closing number, "Grant Me, Dear Lord, Deep Peace of Mind."

Elder Mark Junius Sorensen, formerly president of the Danish Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 10. President David O. McKay presided and conducted the meeting.

The musical numbers for this session were furnished by the Relief Society Singing Mothers of the three Southern California regions, with Sister Florence Jepperson Madsen conducting. Roy M. Darley, Assistant Tabernacle Organist, was at the organ.

#### President David O. McKay:

The following wire has been received from President Casper W. Merrill of the West Central States Mission at Billings, Montana: "Conference coming in good over KOOK-TV. Missionaries are in homes of investigators receiving the message. President Richards' opening address a great asset to our work. We all join in sending our love."

We are favored this afternoon by the presence of the Relief Society Singing Mothers from the three Southern California regions, with Sister Florence Jepperson Madsen conducting, and Roy M. Darley at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "How Gentle God's Commands."

The opening prayer will be offered by Elder LeRoy H. Duncan, formerly president of the South African Mission.

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The Relief Society Singing Mothers sang the hymn, "How Gentle God's Commands."

Elder LeRoy H. Duncan, formerly president of the South African Mission, offered the opening prayer.

#### President David O. McKay:

President LeRoy H. Duncan, formerly president of the South African Mission, has just offered the invocation. The Relief Society Singing Mothers will now favor us with, "The Voice In The Wilderness," conducted by Sister Madsen, following which President Joseph Fielding Smith will speak to us.

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"The Voice In The Wilderness" was sung by the Relief Society Singing Mothers Chorus.

#### President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve will now address us. He will be followed by Elder Eldred G. Smith.

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

This morning we listened to a wonderful discourse addressed to friends and businessmen, prominent individuals outside of the Church, which I think was most timely, but I wish to address my remarks to the members of the Church, and more especially to those who are wayward and indifferent, and who do not seem to realize the value of their membership. I would like to read to you a covenant which is taken by each individual who enters the waters of baptism.

"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the

remission of their sins, shall be received by baptism into his church." (D & C 20:37.)

Now, baptism into the Church is not enough to save us. It is for the remission of sins, that is true, but there is another baptism which is just as essential, and that is the baptism of the spirit, or the bestowal of the gift of the Holy Ghost. After we are baptized, we are confirmed. What is that confirmation for? To make us companions with the Holy Ghost; to have the privilege of the guidance of the third member of the Godhead—companionship, that our minds might be enlightened, that we might be quickened by the Holy Spirit to seek for knowledge and understanding concerning all that pertains to our exaltation in the kingdom of God.

Now in this same revelation from which I read, the Lord has also said:

"And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

"And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

"But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (*Ibid.*, 20:30-34.)

Baptism and confirmation into the Church do not necessarily insure our exaltation in the kingdom of God. They do, provided we are true and faithful to every covenant and obligation required of us in the commandments of our Eternal Father. It is he who endures to the end that will be saved, and there is a danger that confronts us through the temptations of the adversary if we yield to those temptations that we may lose it all. The greatest punishment that can come to any individual in this world is punishment that will come to those who have received the light and truth of the gospel of Jesus Christ, who have passed through the waters of baptism, who have hands laid upon their heads for the gift of the Holy Ghost, and then turn away

from the truth, for the Lord will not hold them guiltless.

I think I am safe in saying that no man can become a Son of Perdition until he has known the light. Those who have never received the light are not to become Sons of Perdition. They will be punished if they rebel against God. They will have to pay the price of their sinning, but it is only those who have the light through the priesthood and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.

Now, I say I want to talk to those who are indifferent and a little wayward sometimes, those who do not appreciate the privileges and the opportunities that are given unto them to serve God and keep his commandments. If they are not here, I hope they are listening to what is going on in this building today. They do not come to the conferences—at least, not very many of them. But after receiving the light and the knowledge and the information which the Spirit of the Lord can give, it is an awful thing to turn away.

However, it is my judgment that there are many members of this Church who have been baptized for the remission of their sins, who have had hands laid upon their heads for the gift of the Holy Ghost, who have never received that gift, that is, the manifestations of it. Why? Because they have never put themselves in order to receive these manifestations. They have never humbled themselves. They have never taken the steps that would prepare them for the companionship of the Holy Ghost. Therefore they go through life without that knowledge, and they have not the understanding. Therefore when those cunning and crafty in their deceit come to them, they disturb them in their faith, if they have faith left. They criticize the Authorities of the Church.

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They criticize the doctrines of the Church, and these weak members do not have understanding enough, information enough, and enough of the guidance of the Spirit of the Lord to resist the false doctrines and teachings of those who come to them, the wolves in sheep's clothing, and they listen to them, and think that perhaps after all they have made a mistake, and first thing you know they find their way out of the Church, because they do not have understanding.

I get letters frequently from people, members of this Church, who have been disturbed principally by two organizations which seem to have dedicated their lives to the destruction of the Church of Jesus Christ of Latter-day Saints. These people go into the homes of our weak members, disturb them in their faith, get them all riled up, and they do not know whether they did the right thing when they were baptized or whether they did not; but if they had lived as they should and had received the guidance of the Holy Spirit, they would not be moved. They would not be influenced by the false teachings and false statements regarding our doctrines that these people present to them.

The gospel is simple. There is nothing difficult about it. There are mysteries, no doubt. We do not need to bother about the mysteries, but the simple things pertaining to our salvation and exaltation we can understand.

Now let me refer to another passage of scripture.

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be

seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils." (*Ibid.*, 46:7.)

So the Lord has given us a warning. "Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.

"And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church." (*Ibid.*, 46:8-10.)

Now the Lord would give us gifts. He will quicken our minds. He will give us knowledge that will clear up all difficulties, and put us in harmony with the commandments that he has given us, and with a knowledge that will be so deeply rooted in our souls that the knowledge can never be rooted out, if we will just seek for the light and the truth and the understanding which is promised to us, and which we can receive if we will only be true and faithful to every covenant and obligation pertaining to the gospel of Jesus Christ.

The Lord bless you in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Joseph Fielding Smith, President of the Council of the Twelve. We will now hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Elder Alma Sonne.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

I pray that the spirit of the Lord will be with me, and that I may have his inspiration as has been given to others in this conference.

I noticed in an article on the editorial page of the *News* last evening, calling

our attention to the troubled world we are in. Have you had any problems? Have you had any difficulties? Have you had any trials? Have you ever been discouraged? Have you had any heartaches? Have you ever felt that

disaster had fallen upon you and completely submerged you? Have you been tempted to cry out, "Why this to me?" You can always find someone in worse straits than you.

I talked to a middle-aged woman who was blind. I have met others who were converts to the Church who were blind or crippled or mute; others who have physical difficulties and handicaps in this life. Even though this woman was blind from birth, she was a convert to the Church. I asked her how she became a member of the Church, and she explained how, through the facilities the missionaries had made available to her of Braille and "talking books," she had received a knowledge of the gospel, and through her study, through the Spirit of the Lord, a testimony of the gospel had come to her.

I asked her about her family. She mentioned she had two sisters who had their sight, but she said, "They do not see." Even though they had the sight of their eyes they did not understand the gospel. They could not see it. She bore testimony to me that she would rather be as she was and have the gospel of Jesus Christ, than to trade places with either of her sisters who did not have the gospel. It really thrilled me.

God gives us darkness to see into the distance. He gives us light to see close up. The stars shine in the daylight as much as they do at night, yet we need the darkness in which to see the stars. We can see into the distance, as this blind woman did, through the Spirit even farther than we can see with our natural eyes. This life is full of contrasts. We have pleasure and pain, good and evil, virtue and vice. One purpose of this life is to be tried and tested, and as some have said, they wondered why they did not receive the gospel when they were younger. They had to wait until they were thirty, or forty, or fifty years old, and some even older, before they heard and accepted the gospel. Probably part of the testing purpose of this life was that they were so born into the world that they would be tried and tested to see whether they would have the faith under those circumstances to accept the gospel when it came to them.

So, this life is a testing period that

man may learn obedience by his own experience. Through modern revelation the Lord tells us, "... it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—" (D & C 29:39.) Again the Lord said:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (*Ibid.*, 58:26-29.)

The Lord expects us to use our free agency. That is the reason we have free agency. The Lord also extends his help in answer to our prayers. "We ask for strength, and God gives us difficulties to make us strong. We plead for wisdom, and God sends us problems, the solution of which develops wisdom. We plead for prosperity, and God gives us brawn and brains to work. We plead for courage, and God gives us dangers to overcome. We ask for favors, and God gives us opportunities."

This is a tempering process of life, that we may become stronger and eventually attain perfection. It is much the same as we do to temper steel. There are several processes of tempering steel. One is to take a bar of steel, put it into a process of hammering and beating, and the more it is pounded and hammered and beaten, the tougher the steel gets. This is cold rolled steel. We do not change the content of the steel. After this process it has the same content it had before, but through the process of a good beating it becomes tougher, stronger, more valuable, and more endurable.

Another process is that of heat treatment. We can take a bar of steel and

cut it in two, one part of it we put through a heat treatment where it is heated to a terrifically high degree of temperature and held through a given length of time, and then quickly plunged into a solution of brine, cold water, oil, or some other method of quenching—an extreme reverse again from the heat to the cold. Then that piece of steel, so treated, becomes so hard that it can cut the counterpart from which it was previously cut, yet we have not changed the content of the steel. And so is life a tempering process.

To me the story of Job has a great lesson in it. In all the trials of Job, Lucifer did unto Job only that which the Lord permitted. Lucifer does not have power over us only so far as he is permitted. The trials of Job came only by steps or degrees, not all at once. Job may not have been able to withstand everything all at once, but coming in steps each trial gave him the strength to take the next. Finally, Lucifer was given full control over Job, except that he could not destroy his soul. As Job conquered, he became more perfect. As it was with Job, so shall it be with us. We also must withstand trials and difficulties through which we attain perfection. This process thus strengthened Job until he uttered that immortal testimony: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: "And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

Many of us say, "I believe," but can we say as Job did, "I know." Can we

say we know that God lives, and that Jesus is the Christ, and that Joseph Smith is a true prophet of God, and that the gospel of Jesus Christ has been restored in this, the latter day? This is the question that we have to answer, and the gospel of Jesus Christ gives us the answer thereto. Through the tempering process of life we may become strengthened even to perfection, as we conquer and endure to the end, that we too may have a testimony of the gospel of Jesus Christ.

The Lord said: "... he that endureth to the end shall be saved." (Matt. 10:22.) To the Nephites he said: "Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life" (3 Nephi 15:9), which is the greatest gift that God can give to man.

And so I, with all good members of the Church, testify to you that the gospel of Jesus Christ is now restored to the earth in its fulness, that I with others can say "I know" that God lives, that Jesus is the Christ, that the Prophet Joseph Smith is a Prophet of God, and through him the gospel of Jesus Christ has been restored in this, the latter-day, by which we may receive the blessings of the Lord, even eternal life, and this I testify unto you in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder Eldred G. Smith, Patriarch to the Church. Elder Alma Sonne, Assistant to the Twelve, will now address us.

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I believe I sense fully the responsibility which rests upon me at this moment. I believe, also, that all who speak from this stand sense a similar responsibility. I realize that there may be thousands who are listening eagerly to the messages which come from this building, and among them are many who desire very sincerely to increase their faith and to strengthen

their testimonies concerning the divinity of God's work.

The Latter-day Saints have been abundantly blessed. Without God's blessings the work could not proceed. Without God's blessings the many settlements made in this Rocky Mountain region by the pioneers could not have been accomplished. Without divine inspiration and guidance the great

missionary system could not operate as it does today. Without his blessings temples could not be erected at home and abroad as at present. And without his blessings we could not sustain upwards of five thousand missionaries in the field to proclaim the gospel truths. Neither could we build the churches and support the schools and places of education which have been developed in our midst.

I feel sure, as I stand here, that God's work will not diminish in the earth. Eventually every knee will bow and every tongue will confess that Jesus is the Christ. The adversary, powerful as he is in the world today, will be defeated in his plans and in his purposes. The end of evil, so rampant in the world, will come when the gospel of the kingdom has been preached as a witness in all the world and when the power of Satan is broken.

The Church stands for the principles of eternal truth proclaimed by Jesus Christ and the holy prophets. The appointed mission of the Church is to preach the gospel and to administer the ordinances thereof. The work is going forward today, at home and abroad, and we have reason, you and I, to rejoice at its success; and so I say, again, God's work will not diminish in the world or in the Church, it will continue its onward course. It has survived attacks from without and crises and threats from within, but it has never weakened. It is full of vitality and power.

The large gathering of Latter-day Saints here and in other places, the recent expansion and the enlarged projects now under way, are evidences of virility and strength. The work being done is destined to conquer and to touch the human heart and even where Christian sentiments are still slumbering.

I was interested this morning when Elder Hinckley read from Section 122 of the Doctrine and Covenants. They were words of reassurance to the Prophet Joseph Smith. They came at a moment when he needed to be reassured, when he was being maligned, betrayed, and imprisoned. They were given to him in Liberty Jail where he received words of comfort and strength from his Heav-

enly Father. Few men have discharged their responsibility with greater confidence and a firmer trust in God than did Joseph Smith. I marvel as I contemplate the soundness of his program and the durability of his teachings.

I recall the words of the Savior about John the Baptist. He said:

"What went ye out into the wilderness to see? A reed shaken with the wind?

"... A man clothed in soft raiment?" (Matt. 11:7-8.) They went out to see a man who had been true to his calling, a spiritual giant, a great prophet.

You may rest assured that no worldly allurements could swerve him from his sacred calling. When you find a man who discharges his obligations to God, first and foremost, you will find a strong man, an unconquerable spirit, not a reed shaken by the wind. He is not swayed by popular motives nor by passing currents. He stands on a foundation that will never give way.

When you find a group of men and women similarly endowed, devoted to a God-given trust, counseling together and working for a divine cause in the service of God, you will find an invincible community struggling and striving for the betterment of all.

In the year 1831, the Latter-day Saints gathered in Kirtland, Ohio. They were poor from the standpoint of worldly possessions, but they had been taught correct principles of government. They lived in peace. They were united in their common cause. Within the short period of five years they had built homes for themselves, they had made civic improvements, and they had built a temple which cost them \$75,000. It was a stupendous sum in those days, yet economically, they were on a par with their neighbors and friends.

The year following the settlement in Kirtland a part of the Church settled in Jackson County, Missouri. What they accomplished there within a year or two incited the hatred and envy of their neighbors. A series of persecutions commenced which resulted in the expulsion of the Latter-day Saints. They were driven from their homes and despoiled of their property.

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They moved into the counties northward.

In 1838, according to Church history, four years after being driven from Jackson County, there were in Far West, Caldwell County, Missouri, one hundred fifty dwellings, seven stores, six blacksmith shops, two hotels, and a printing house prepared to issue a Church periodical. Schoolhouses were erected, and homes had been built in the country round about. The exodus from Missouri to Illinois with its suffering, exposure, hardship, and trial, has few parallels in history.

The destination of the people was a bog which had to be reclaimed to make it fit for human habitation. This was in 1839. And in 1844, five years later, the population of their city had reached 20,000. Did the Lord bless the Latter-day Saints in those early days? These refugees built comfortable homes, public buildings, schools, and a temple which cost the enormous sum of one million dollars. How could they accomplish this thing? All of this, as you know, they abandoned and left to their enemies so the Latter-day Saints could worship God according to the dictates of their consciences. They wanted to be free from persecution and malice.

The next movement was to the Rocky Mountains, beyond the confines of civilization in the great unexplored West. The Salt Lake Basin was at that time regarded as an irredeemable waste. What has happened in this intermountain region, you already know. The desert has blossomed as a rose. The climate has been tempered. Miracles have been wrought and the precious things of the earth are coming to light.

I mention these things, brethren and sisters, not to bring up the past but to point out the constructive spirit of the Mormon faith. I conclude that any

worthy project which will enhance God's work can be accomplished by the Latter-day Saints—for God's work will not fail. It will triumph in the world beyond the wildest dreams of those who laid so firmly the foundation of all we have and are. The same authority which actuated and inspired Joseph Smith and Brigham Young is directing the present leaders of the Church today. I know this to be a fact.

I know God is with his people. I know his inspiration is resting upon those who are directing its affairs, and I know God's work will triumph in the earth and the Latter-day Saints will carry forward the great program successfully until it is fully realized, for God is still blessing his people.

May we always remember it and may we live worthily before him so that these blessings can come to all of us, I pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us. The Congregation will now join in singing, "Come, Come, Ye Saints." Sister Florence Jepperson Madsen will lead us. After the singing, Elder Milton R. Hunter of the First Council of Seventy will address us.

The congregation and the Relief Society Singing Mothers Chorus joined in singing the hymn, "Come, Come Ye Saints."

#### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will be our next speaker, and he will be followed by Bishop Joseph L. Wirthlin.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

In this morning's session of the conference, President Stephen L. Richards stated that Isaiah prophesied that in the last days the Lord would establish "a marvelous work and a wonder" among

the children of men. In connection with that marvelous work and a wonder, Isaiah said:

"And thou shalt be brought down, and shalt speak out of the ground, and

thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit. . . ." (Isaiah 29:4.)

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (*Ibid.*, vs. 9-12.)

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (*Ibid.*, vs. 14.)

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (*Ibid.*, vs. 18, 19.)

The Prophet Nephi, who lived about a hundred years after Isaiah died, was commanded by the Lord that he and his posterity should write a religious record which should contain especially testimonies and evidences that Jesus is the Christ, the Savior of the world. It would contain the gospel of Jesus Christ as revealed to his people. As part of that revelation from the Lord, Nephi wrote:

"For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

"And in them shall be written my gospel, saith the Lamb, and my rock and my salvation." (1 Nephi 13:35-36.)

Nephi was picked up by the Spirit of the Lord and taken on top of a high mountain. There he was shown a glorious vision of the history of the world. As part of that vision, Nephi saw that

in the latter days the Spirit of God would come down upon a man. He would get in a ship and cross a large body of water and come to the "promised land," or the land which was inhabited by the seed of his brethren. History indicates that Columbus was this man.

Nephi also saw that following the discovery of this land—America—by the man who was brought here by the Spirit of the Lord, that the Spirit of God would come down upon many people who lived in the countries across the large body of water. Seeking religious freedom, they would leave their native homes and, crossing "the many waters," come to "the promised land." He saw that there they would develop a young nation; and this young nation would be prospered and blessed by the Lord. It would rise up in revolt against its mother nation. And then he saw that the Spirit and power of God would rest down upon the inhabitants of this young nation, "and also that the wrath of God was upon all those who were gathered together against them to battle." He saw that the inhabitants of the young nation would win their independence from the mother nation and that they ". . . were delivered by the power of God out of the hands of all other nations." (*Ibid.*, 13:12-19.)

It is evident that Nephi saw in vision the coming of the Pilgrims and others, the rise of the thirteen colonies, the Revolutionary War, and the establishment of the United States of America.

As his vision continued, he observed that through the power of God this young nation would become a free nation, a nation which would be "lifted up by the power of God above all other nations." (*Ibid.*, 13:30.) It would be established in a "choice land above all lands," the land which the Lord had covenanted with Lehi to give to his seed for an inheritance.

Now, why should the Lord, as is evidenced from what I have said, make the United States a free nation, a greater and more powerful nation than any other nation under heaven?

Nephi gives us the exact reason. He said that in the latter days that Christ was going to establish such a nation

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and people upon this the promised land so that he would have a place and a people where he would perform his "marvelous work and a wonder." Let us quote the words of Jesus Christ which were given through his Prophet, Nephi:

"Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, . . ." (2 Nephi 27:26.)

"For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, . . ." (1 Nephi 14:7.)

Now, what is this marvelous work and a wonder prophesied about by both Isaiah and Nephi?

The Prophet Nephi tells us in detail what this marvelous work is. First, he declared that in the latter days and on this land of promise the Savior would restore his gospel and establish his Church and kingdom. The true gospel of Jesus Christ would be revealed from heaven to a prophet; and that prophet's name, according to Father Lehi, would be Joseph and his father's name would be Joseph. Certainly Joseph Smith fits all of the requirements.

Another phase of "a marvelous work and a wonder" would be the fulfilling of the covenants made by the Lord with the children of Israel. Nephi predicted that at the time that Jehovah would establish his gospel among the Gentiles in the land of promise he would remember the covenants he had made with the house of Israel—the covenant to return the Jews to Palestine, the covenant to establish Ephraim with the birthright in the promised land, the covenants with the Lamanites—and he would fulfil all of these covenants.

Third, the record of the Nephites, the Book of Mormon, would be given to this American prophet. He would

translate and publish a book which would contain the gospel of Jesus Christ. Nephi predicted that the words of this book will judge the inhabitants of the earth at the last day. (2 Nephi 25:18.)

And, fourth, the Book of Mormon, as a portion of this "marvelous work and a wonder," would be given through the seed of Ephraim—who would have the birthright—or as Nephi stated, through the Gentiles, to the Jews, to the Lamanites, and to all of the dispersed of the house of Israel, wherever they are throughout the world. This book would come forth to bear witness that Jesus is the Christ, the Savior of the world, to be a new witness to the Bible, and to help proclaim the gospel to the honest throughout the earth.

Now, let us see how these prophecies have been fulfilled. In the spring of 1820, in the state of New York, a boy named Joseph Smith retired to a grove of trees, and there he knelt down and prayed to his eternal Father, asking which of all the churches he should join. In answer to this prayer, one of the most glorious and marvelous heavenly manifestations that has ever been seen by man occurred. The eternal Father and his Only Begotten Son appeared to this boy-prophet. The latter told him to join none of the Christian churches, that Christ's true Church wasn't upon the earth, and that Joseph had been selected to be an instrument in the hands of God through which the true Church would be established.

Thus the Eternal Father and his Only Begotten Son inaugurated this "marvelous work and a wonder" with this greatest and most wonderful heavenly manifestation that mortal man has seen in the latter days.

John the Revelator looked down through the stream of time and he saw the day about which Nephi had prophesied. He wrote:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the

sea, and the fountains of waters." (Rev. 14:6-7.)

Certainly reason tells us that if the gospel of Jesus Christ were upon the earth at that time there would have been no need for an angel to "fly in the midst of heaven, having the everlasting gospel" to bring to earth again.

On September 21, 1823, that angel did fly in the midst of heaven. He appeared to the Prophet Joseph Smith, and declared himself to be the Angel Moroni, the last of a great race of ancient Americans. He told Joseph Smith about that sacred record which God had preserved to be brought forth in the latter days. Four years later the record was given to the Prophet. Through the gift and power of God and the Urim and Thummim, he translated the Book of Mormon and published it on March 26, 1830, thus fulfilling this portion of the marvelous work and a wonder.

Eleven days later the Prophet Joseph Smith established, as the result of a direct revelation from the Savior, the Church of Jesus Christ of Latter-day Saints, which was accepted by the Master as his, declaring it to be "... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, ..." (D & C 1:30.)

Previous to this time Joseph Smith had received the Holy Melchizedek Priesthood, also, as part of this marvelous work and a wonder; and as time passed he received through revelation and heavenly visitations all of the ordinances and doctrines necessary to the salvation and the exaltation of the human family.

As another important phase of "a marvelous work and a wonder," the Prophet was commanded that he and the Church members should take the gospel and the Book of Mormon to every nation, kindred, tongue, and people, searching out the honest in heart, in order that all of the covenants that had been made with Abraham, Isaac, and Jacob and others of the house of Israel might be fulfilled. Thus through this missionary work, Christ would fulfill his covenants which he had made with the children of men by sending his messengers throughout the earth, declaring the restoration of the gospel

and proclaiming Jesus to be the Christ, the only name given under heaven whereby man can be saved. (2 Nephi 25:20.) The honest in heart—those who would receive the Book of Mormon and the restored gospel and take upon themselves the name of Christ by joining his Church—were sought out of the world preparatory for the second coming of Christ, that his kingdom might be fully established here upon the earth.

Thereupon the Prophet Joseph Smith inaugurated the greatest and most extensive missionary program that has ever been known in the world. During more than one hundred years' time since the Church was founded, thousands and thousands of missionaries have proclaimed the everlasting gospel throughout most of the world; and missionary activities are going forward today even at a greater momentum than ever before. The honest in heart are being searched out, and the kingdom of God is being developed.

According to the word of the Lord through his ancient prophets, Ephraim was to receive the birthright through his father Joseph. Jacob gave his son Joseph a blessing in which he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. . . .

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph. . . ." (Gen. 49:22, 26.)

If we select a spot away from Palestine, where could the utmost bound of the everlasting hills be better located than here in the Rocky Mountains, centered here in Salt Lake City. This certainly is the place.

Micah looked down through the stream of time and also made a confirmatory prophecy. He said:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house

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of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." (Micah 4:1-2.)

The Salt Lake Temple stands on this Temple Square not far distant from this tabernacle where we are assembled. It is the house of the Lord; and so the Lord's house has been established in the top of the mountains and exalted above the hills. Through the missionary program during the past hundred years converts have been gathered from all nations of the earth. Many of the Saints have made their homes in the valleys of the Rocky Mountains. As they have migrated here to build their homes and also as they have come to Salt Lake City to attend general conference twice each year, they say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways," that they might walk in his path.

The "Law of the Lord" has gone forth from Zion in the Doctrine and Covenants, in the Book of Mormon, in the Pearl of Great Price, and through the inspired teachings of the holy prophets of this dispensation to confirm the "Word of the Lord" which has gone forth from Jerusalem in the Holy Bible.

Thus the prophecies made by these ancient prophets have been and are being fulfilled.

In humility and from the depths of my heart, I want to bear testimony that I know that "a marvelous work and a wonder" has been established—the true Church of Jesus Christ is here upon the earth founded through the Prophet Joseph Smith. I know as I know that I am alive that he is a prophet of God, one of the greatest that the world has known. I also solemnly bear witness that all the presidents who have presided over the Church in this dispensation,

including our beloved President David O. McKay, are prophets of the true and living God. President McKay holds the keys of the kingdom, which keys and position of prophet, seer, and revelator, he shall continue to hold through divine appointment until death and then another will be appointed by the Lord to replace him.

The holy prophets have declared that the kingdom of God has been established, never to be taken from the earth again, nor given to another people—thus Nebuchadnezzar's dream, interpreted by Daniel, is being fulfilled. The God of heaven has set up his kingdom upon the earth in these the last days, "which shall never be destroyed; and the kingdom shall not be left to other people." Like "the stone cut out of the mountain without hands," it shall roll forth until it fills the whole earth. (Dan. 2:44-45, 34-35.) And "the saints of the Most High shall . . . possess the kingdom for ever, even for ever and ever." (*Ibid.*, 7:18.)

The climax of this whole marvelous work and a wonder will be the coming of Jesus Christ through the clouds of heaven to his kingdom to reign as King of kings and Lord of lords. (Rev. 19:16.) To him shall be given ". . . dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." (Dan. 7:14.)

These things I know through the power of the Holy Ghost which has borne testimony to my heart; and I bear this testimony to you humbly in Jesus' name. Amen.

**President David O. McKay:**

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now address us, and he will be followed by Elder Henry D. Moyle.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

President McKay, my brethren and sisters, I sincerely trust that the Lord will give me the inspiration and the desire I have in my heart to bear testi-

mony to you that I know Joseph Smith was indeed a prophet, that he actually saw the Father and the Son. There appeared to him an angel called Moroni,

and through Moroni, he received the golden plates from which the Book of Mormon was translated and made available to the people of the world.

The Book of Mormon in and of itself is important because we have the history that has to do with the people who lived upon this, the American continent. In it we find the prophets of old indicating that Jesus Christ, the Son of God, would be upon this, the American continent, which event took place when he appeared to the Nephites after his resurrection. He organized the Church, and gave them the same privileges and opportunities that existed among the people in Jerusalem.

Through Joseph Smith, we received the priesthood, both the Aaronic and the Melchizedek. John the Baptist appeared to the Prophet and Oliver Cowdery and bestowed upon them the Aaronic Priesthood, the priesthood that he held at the time he baptized the Christ nearly two thousand years ago. Later Peter, James, and John appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood.

The Prophet Joseph was visited by Elijah, the prophet of old, who gave him the authority and direction whereby he was to go forward with the work for the dead, that families would have the opportunity of being sealed for time and eternity in our marvelous temples. He was given many other revelations, those that had to do with the organization of the Church itself, the Church of Jesus Christ as it existed over two thousand years ago. It was called the Church of Jesus Christ of Latter-day Saints, by revelation.

He received many other revelations. And I sincerely hope and trust, my brethren and sisters, that all of us will read these revelations and understand what they mean to us as individuals and what they can do for us in our families and particularly in contact with those not of our faith.

One revelation in particular I am interested in. It is called the Word of Wisdom. It was given to the Prophet Joseph on February 27, 1833. This marvelous revelation had to do with the use of tobacco and alcohol, and also indicated what we should take into our

bodies to keep them sweet, clean, and strong.

Now, it has been a hundred and twenty-five years since the Prophet Joseph gave this marvelous revelation to the world. It has taken medical science a long time to discover that tobacco and alcohol are not good for the body.

In section 89, the Doctrine and Covenants, verse 4 it reads:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—"

There are some individuals in the Church who feel that the Word of Wisdom did not come by revelation, but here we have it, in the words of the Lord. We have received it as revelation.

When he said, "... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days . . ." surely these are the last days when great companies are endeavoring to sell to men and women over the country, regardless of age, alcohol and tobacco.

In 1956, the American people spent \$10,500,000,000 for alcohol. They spent for tobacco in 1956, \$5,373,000,000, proving the truth of this statement made by the Prophet that in the last days conspiring men would endeavor to encourage and suggest to the people that they should use tobacco and alcohol. On the use of these two poisons, the American people spent approximately \$16,000,000,000. I mention that to you because we have only spent \$14,350,000,000 for education. We have been spending less for education than we have for the use of tobacco and alcohol.

On a religious basis and for welfare purposes in the United States, we have spent \$3,356,000,000—approximately one-fifth of the amount we have spent for the use of tobacco and alcohol.

Now please keep in mind this wonderful revelation was given to us 125 years ago. At that time, medical science had not given any consideration to the use of tobacco and alcohol. So, we can come to but one conclusion: Joseph

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Smith received a revelation of the Lord whereby we are to protect ourselves against these individuals who are anxious that young men and young women over the country shall use alcohol and tobacco.

There is another marvelous revelation given to the Prophet Joseph that has to do with the welfare program. This wonderful revelation is found in The Doctrine and Covenants, Section 78, Verse 3:

"For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—"

This was given to the Prophet in Hiram, Ohio, in March 1832. The Lord realized then as the Church was organized, there must be an organization of some kind whereby those who were in need could be helped. He said there should be an organization, "... regulating and establishing the affairs of the storehouse . . . both in this place and in the land of Zion—"

The great welfare program was given first to the Prophet Joseph in the form of a revelation from our Heavenly Father. Now we find these storehouses all over Zion, and wherever you find stakes, you also find these wonderful storehouses for the benefit and the assistance of those who are in need.

This brings us to the conclusion, in the final analysis, that Jesus Christ and the Father appeared to the Prophet Joseph and gave him the direction, inspiration, and the revelations that were necessary to organize the Church, not only to organize it, but to protect the people and guide and direct them against all that is evil and contrary to the mind and will of our Heavenly Father.

In the *Saturday Evening Post* of October 11, 1958, there appeared a wonderful statement on the establishment of the welfare program. The world is beginning to recognize that the welfare program is necessary and essential in assisting those who are in need of help, be it food or clothing or whatnot.

Joseph Smith actually received the revelation whereby the great welfare program came into existence. The Lord realized that the time would come when we would need it all over the land of Zion, wherever our people are to be found that we might be able to assist them and provide them with the necessities of life.

Another marvelous revelation is one that is not encouraging, but nevertheless is true, and we must give it consideration. It is section 87 of the Doctrine and Covenants and it reads:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, beginning at this place." He could only have known this through the revelations that were given to him by the Lord. Then also He said, "For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war." (D & C 87:1-4.)

In many cases I am quite sure we all think this has to do particularly with the slaves in the Southern States, but I believe, brethren and sisters, that it was intended that this referred to slaves all over the world, and I think of those, particularly in the land of Russia and other countries wherein they have been taken over by that great nation and where the people are actually the slaves of those individuals who guide and direct the affairs of Russia and China, and where the rights and the privilege to worship God and to come to a knowledge that Jesus Christ is his Son is denied them.

He also said, "And it shall come to pass also that the remnants who are

left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (*Idem*, 5-6.)

In the matter of famine and plague and earthquakes, we can go back to World War I, where 40,000,000 individuals lost their lives either through the war or through famine or plague. And in the world war just passed wherein our own nation was involved, we lost 408,789 of our men. In Korea, we lost 33,629.

The Prophet Joseph gave us this marvelous revelation in 1832. The Civil War came in 1861; the war between Denmark and Prussia in 1864; Italy and Austria in 1865 and 1866; Austria and Prussia in 1866; Russia and Turkey in 1877; China and Japan in 1894 and 1895; Spanish-American in 1898; Japan and Russia in 1904 and 1905; World War I in 1914-1918; then the next war was a comparatively small one, Ethiopia and Italy, when the people in that land of Ethiopia were taken over and controlled by Italy. I am grateful to the Lord that they now have their freedom. Then, the World War just passed and, of course, the Korean War.

These nations of Russia, China, Korea, Syria, Israel, Egypt, Arabia, Lebanon—all of these nations are now in an attitude of war of some kind. Just what the results are going to be, I do not know. Of course, from the revelations we can and do know that some day there will be one great war in a certain area, that area possibly may be in and around some of these countries I have mentioned, probably around Israel.

In thinking of these nations, there is another marvelous revelation given by one of the prophets over three thousand years ago, from Proverbs, Chapter 6,

Verses 16, 17, 18, and 19, wherein Solomon said:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

"A false witness that speaketh lies, and he that soweth discord among brethren."

This statement by Solomon, thousands of years ago, was given for the information that in the last days some of these individuals who lead and guide and direct nations would have in their hearts, "A proud look, a lying tongue, and hands that shed innocent blood."

As we think of the events that have taken place in the last years, we wonder whether or not these are the individuals who are going to cause the great world war which sometime will come before the Christ appears.

What is going to be our position? What is yours and what is mine? What is that of the membership of the world? What is that of the membership of all of those who believe in Jesus as the Son of God? In the marvelous revelation given to the Prophet Joseph in the Doctrine & Covenants, section 88, verse 126, he said this:

"Pray always, that ye may not faint, until I come, behold, and lo, I will come quickly, and receive you unto myself. Amen."

So, if we are loyal and devoted to Jesus Christ, if we live the gospel as we should, if we are sweet and clean, and if war and difficulties come, as he said, "Pray always," for if we will pray to God and to his Son Jesus Christ, there is no question but that the Lord will help us solve our problems and give us the guidance and the direction that we need.

Then, finally, he said this, "Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." (*Ibid.*, 87:8.)

As I think of this statement, "stand ye in holy places," I wonder what these holy places are. I am sure these holy

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places, one of which, brethren and sisters, could be our own homes if we are prayerful, if we are teaching our sons and daughters to know that God lives, to know that Jesus Christ is his Son, to know that Joseph Smith actually saw the Father and the Son, if we have our prayers day and night, if the whole family has the knowledge and the testimony that God actually lives, and the Lord will help us solve our problems and overcome them. Our homes should be a holy place. There is the holy place where we may go once a week and partake of the Sacrament and be taught the gospel of the Lord Jesus Christ by those who are assigned to teach us and give us more knowledge about the gospel.

Another holy place, of course, is the temple—these wonderful buildings of the Lord Jesus Christ wherein we can

go and be sealed together, father and mother, sons and daughters, for time and eternity. In this holy place, we can do the work for the dead who did not have the same privileges and opportunities that you and I have had.

I do testify to you that Joseph Smith was a prophet who saw the Father and the Son and other heavenly beings in establishing the priesthood and organizing the Church of Jesus Christ of Latter-day Saints. May all the world accept this testimony, I pray humbly, in the name of Jesus Christ. Amen.

### President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric of the Church has just addressed us. Elder Henry D. Moyle of the Council of the Twelve will now speak to us.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, I am grateful for this opportunity to bear my testimony to you today and to bring to you a message from those who claim membership in the Church, who are part of this great society of friends in the world living under circumstances much less favorable than those under which we live.

I believe one of the most inspiring instances in my life was the opportunity I had this summer, at the direction of President McKay, to visit our Saints in East Germany. We held a great conference in the city of Leipzig. Into that city came busloads of members of the Church from all of Saxony, from Dresden, Freiburg, Chemnitz, Stuttgart, Plauen, as far away as Mecklenberg.

I have never seen an exhibition of greater unity, of greater devotion one to another, nor have I ever seen a greater appreciation in the hearts of my brethren and sisters for the restored gospel of Jesus Christ. I think you would have to live the experience in order to appreciate what I am trying to say to you.

These people have had trials and tribulations, losses to undergo. I know of one family in which all of the male

members of that family for four generations just disappeared in the war. But those who were left behind, the mothers and the children, remained true to the faith. There are people there today who have had membership in the Church for more than fifty years, men and women whom I knew when I was on my mission in 1909 and 1910 in that very country, men and women who have withstood the persecutions heaped upon them not only from outside but from within and have stayed true to the Church.

As I understand it, there are many people, almost every day, leaving East Germany for West Germany, and so one of the questions that I propounded to many of the Saints with whom I had the opportunity of talking, was the question as to whether or not they did not desire to come out of East Germany and to migrate West. Without a single exception in that group in Leipzig, they all said that they felt that their place was to be in their own native country. They wanted to stay there. They wanted to help build up the Church. They wanted to do missionary work among their neighbors and their friends.

We have a great leader behind the Iron Curtain, a young man by the name of Henry Burkardt. I met him five years ago. I marvelled then at his faith, his loyalty, and his devotion to the Church. Then he was unmarried. Now he is married and has a family, and the Lord has magnified him in his calling as first counselor to the mission president of the North German Mission, President Burtis Robbins. He has served in this capacity under several mission presidents. I had a meeting there that lasted all one Saturday, with the missionaries, the local missionaries, with the branch presidents, with the district presidents, of those branches and districts, and every one of them bore witness to the devotion of Brother Burkardt and of their love and affection for him. He has all of the attributes of a great leader. And there he stands, practically alone so far as help from the outside is concerned.

Those people would like to know what we are doing here today. They look forward to our general conferences, never to know what happens here, never to have any conference reports, except in rare instances, and all they know is what they hear occasionally, when our mission president finds it possible to go behind the Iron Curtain and to meet with them for a day or two, not oftener than twice a year. And then in those meetings, there is so much business to transact, that he has little opportunity to tell of the progress of the Church.

I was very much impressed with the thought that there had not been a General Authority enter into the lives of those people in twenty-nine years. Well, they just could not come up and shake hands with you without expressing their gratitude, with tears coming into their eyes. They wanted all of them to share what little they had there to eat, with us. I tell you, it would have done all your hearts good if you had been there to see them.

I realized as never before, the extent to which our Saints in Europe sustain President McKay as a true prophet of God. Those who attended the London Temple dedication and heard his inspired dedicatory prayer need no one to tell them that he is a prophet of God. They knew it as they met and associated with him. They received the

witness that he is guided by inspiration and revelation in leading the Church.

Everywhere in Europe the Church seems to be progressing, growing and developing, and multiplying. And so my thoughts turned to the words which are to be found in the Acts of the Apostles, when the brethren visited Caesarea. This was after Paul's conversion:

"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts 9:31.)

I do not know how the situation in Europe could be described better, because that is exactly what is happening.

Then I turned to the words of Paul in his statement to the Corinthians, which applies so definitely to the conditions of these wonderful Saints back of the Iron Curtain:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

"Persecuted, but not forsaken; cast down, but not destroyed." (II Cor. 4:8-9.)

These brethren and sisters are part and parcel of this great organization, this society of friends, of Saints, to which we all belong. I have no hesitancy in stating that we constitute the greatest society of brethren and sisters the world has ever known, and if that were not true, I am sure it will shortly be brought to pass, because that is what the Lord wills of us, his people. I am further satisfied that there was never a time in the history of the world when the Lord had bestowed upon his servants a greater power than is manifest in the leadership of the Church of Jesus Christ of Latter-day Saints today. It is not only found in our great Prophet leader, but it is found in the mission field, in the lives and in the works of the missionaries. I am sure that missionaries in the world have never been blessed to a greater degree than are the missionaries today throughout the world, and I am also conscious of the fact that the Adversary is mindful of this, and is not inactive in seeking to thwart the purposes of our Heavenly Father.

The power of the priesthood made manifest through our elders in the mis-

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sion fields, our sons and our daughters, will overcome all the obstacles that the Adversary can put in their way and the work of the Lord will go forth and we will be multiplied, we will be edified, and we will have the comfort of the Holy Ghost in our work.

I tell you, the message that we bear to the world that God lives and that Jesus is the Christ, is bearing fruit in every land and in every city. Cities and countries which heretofore have turned a deaf ear to us are now opening their doors, and it is difficult for us to find meeting places large enough to accommodate the crowds of investigators.

I must tell you one instance. Just a few months ago we went into the city of Innsbruck, up in the mountains of Austria, a city in which I understand we have never previously done missionary work. I had the privilege of speaking to a branch there of some twenty Saints and over thirty investigators, the work, as I remember it, of less than six months. And that is the report that we get all over Europe.

I tell you it is a privilege, my brethren and sisters, to be able to bear witness to the world of that testimony which has come into our hearts. Joy and satisfaction beyond measure is reaped by those of us who are able thus to do.

I know that God lives, that he has given to us, his children, that light and knowledge by which we can understand and appreciate God and his ways, and through obedience thereto be brought back, eternally, into his kingdom, saved and exalted with his people. I pray the Lord that we may all so live that we may emulate the example of our leaders and teach his everlasting gospel to our friends and our neighbors and thus become saviors upon Mount Zion as we save the souls of our fellow men, which I pray humbly, in Jesus' name. Amen.

### President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking.

The Relief Society Singing Mothers, at the conclusion of this session, will

favor us with, "Peace I Leave With You," under the leadership of Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Howard B. Stone, formerly president of the Samoan Mission, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

I just wish to say one word in appreciation of our Singing Mothers. You have been thrilled with this artistic, impressive singing, under the leadership of this wonderful director. But not many know what they have done in preparation of this service. They were with the Relief Society two days, they have been here all day today, they will be with us tomorrow. I have learned since this morning's session that some of these Sisters traveled two hundred miles to practice these songs, that they had to stay over night. One day they practiced eight hours—four hours in the morning and four hours in the afternoon, and Sister Madsen taught them, led them, instructed them, these lovely mothers.

We do not know—I wish the world knew—what these women of ours in the Church do freely, what they sacrifice. Motherhood is a great responsibility, a sacred responsibility. And in addition to that service they spend hours, two hundred miles to practice, two hundred miles back. Oh, yes, Sisters, the Church appreciates it, and for all of these things you have our blessing and prayers that you will be guided, your children protected while you are away, while you are rendering this service. They will be with us again tomorrow morning.

There are a few notices that we shall have to give. As announced this morning, these lovely flowers on the rostrum, the protea, are from members of the Relief Society sisters of the South African Mission. The red antheriums are from the Saints of the Honolulu Stake.

Tonight at seven o'clock, in this building, will be held the Aaronic Priesthood Monument dedication. The Aaronic Priesthood Memorial Monument will be dedicated, with a special program beginning at seven o'clock. All Aaronic Priesthood members and leaders are invited to attend.

Secretaries of the ward and stake Welfare Committees will meet in Bar-

ratt Hall tonight, with members of the General Church Welfare Committee.

The Agricultural meeting of the Welfare Organization will be held tomorrow morning at 7:30 o'clock. There will be an Agricultural meeting under the direction of the General Church Welfare Committee for all stake presidents, bishops, and their associates in charge of the operation of welfare production projects, tomorrow morning at 7:30 o'clock in the Assembly Hall.

There will be a meeting for all patriarchs of the Church tomorrow morning at eight o'clock.

There will be a meeting for all in the

Church at ten o'clock tomorrow morning.

Our Singing Mothers will now sing, "Peace I Leave With You," and this Conference will be adjourned by benediction until tomorrow morning at ten o'clock.

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The Singing Mothers Chorus sang the selection, "Peace I Leave With You."

Elder Howard B. Stone, formerly president of the Samoan Mission, offered the closing prayer.

Conference adjourned until Saturday morning, October 11, at 10:00 a.m.

## SECOND DAY

### MORNING MEETING

The third general session of the Conference convened promptly at 10 o'clock Saturday morning, October 11, with President David O. McKay presiding and conducting the meeting.

The Relief Society Singing Mothers of the three Southern California regions were present and furnished the choral music for this session. Sister Florence Jepperson Madsen directed the singing, with Frank W. Asper at the organ.

President McKay made the following introductory remarks:

#### President David O. McKay:

The Tabernacle is filled to overflowing this morning, at this, the third session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We welcome this large audience and all who are listening in by radio or television.

We are pleased to note occupying front seats prominent officials in government, state, educational affairs—we appreciate their attendance. You will be pleased to note Senator Watkins, Senator Bennett, Congressman William A. Dawson, Congressman Henry Aldous Dixon, Governor George Dewey Clyde, Secretary of State Lamont Toronto, Ernest L. Wilkinson, president of the Brigham Young University, Dr. G. Homer Durham, vice-president of the

University of Utah, John L. Clarke, president of Ricks College, E. Allen Bateman, State Superintendent of Public Instruction, M. Lynn Bennion, Superintendent of Salt Lake Public Schools, Mayor Adiel F. Stewart, A. Sherman Christensen, Judge of the Federal Court, and others I am sure whom we have probably overlooked. We appreciate the interest shown by these government, state, and educational officials.

There are some cables here you would be interested in, too. Here is one from New Zealand South Mission: "To the First Presidency and Saints assembled, Greeting and Aloha Nui from missionaries and saints of the newest mission in the Church. New Zealand South Mission. President Alexander P. Anderson."

And we have here about fifty Samoans, members of the Samoan Choir. We welcome you here. They are sitting here in a body. 'Tal o-fa lava' (Samoan greeting)

This is an interesting note. We met some of our Marine boys yesterday. We are always pleased to hear that our soldier boys are maintaining their standards. Here is one from the Commander of the Chaplain Corps of the United States Navy, the Rev. L. W. Meacham. He says:

"This note is written for the purpose of expressing my appreciation for the

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fine work which the lay leaders of your Church have done on this station in caring for the spiritual needs of the members of the Church of Jesus Christ of Latter-day Saints. We have been happy to provide a place for them to use as a place of worship. We hope that this group will be highly benefited by attendance upon the 128th Semi-annual Conference of the Church. The Chaplains on this station send Christian greetings to your Conference and pray God's richest blessings upon it."

I have a note here also that 150 Lesser Priesthood boys, each of whom was qualified for the Award by 100% attendance at their meetings, and their leaders, have driven nearly a thousand miles from Calgary, Canada, to be present on this occasion, and undoubtedly to be present on the great occasion last evening at the Lesser Priesthood service dedicating the Monument.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We again express appreciation for the service that is being rendered by the owners and managers of these various stations. Their names, as I have told you, have already been announced.

The Singing Mothers are here with us and I am going to take just a minute so that you will appreciate what these mothers have done and are doing. I have told you that they are from three regions in California, and includes the following stakes: Bakersfield, Burbank, Covina, East Long Beach, East Los Angeles, Glendale, Inglewood, Long Beach, Los Angeles, Mount Rubidoux, Orange County, Pasadena, Redondo, Reseda, San Bernardino, San Diego, San Diego East, San Fernando, Santa Ana, Santa Monica, and South Los Angeles. And they have travelled from all those stakes to practice before they came over here. It is wonderful and we are happy, gratefully happy, for your presence this morning.

They will now sing, "Glory to God," under the direction of Sister Florence Jepperson Madsen.

The opening prayer will be offered by Elder Lorin L. Richards, formerly president of the Great Lakes Mission.

Singing by the Relief Society Singing Mothers Chorus, "Glory to God."

Elder Lorin L. Richards, formerly president of the Great Lakes Mission, offered the invocation.

### President David O. McKay:

The Relief Society Singing Mothers will now favor us with, "Teach Me, O Lord, The Way Of Thy Statutes," under the direction of Sister Florence Jepperson Madsen. After the singing Elder Joseph Anderson, Clerk of the Conference, will read the changes in Stake, Ward, and Branch organizations since April Conference, 1958.

The Relief Society Singing Mothers sang: "Teach Me, O Lord, The Way Of Thy Statutes."

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

### CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1958

#### TEMPLE PRESIDENTS APPOINTED

London Temple: Selvoy J. Boyer.

NEW MISSION ORGANIZED  
New Zealand South Mission.

#### MISSION PRESIDENTS APPOINTED

Brazilian Mission: William Grant Bangerter to succeed Asael T. Sorensen.

British Mission: T. Bowring Woodbury, to succeed Clifton G. M. Kerr.

California Mission: Jesse A. Udall, to succeed Henry D. Taylor.

Finnish Mission: John D. Warner to succeed Phileon B. Robinson, Jr.

Mexican Mission: Harvey H. Taylor, to succeed Claudious Bowman.

New Zealand Mission: Robert L. Simpson, to succeed Ariel S. Ballif.

New Zealand South Mission: Alexander P. Anderson.

Northern Mexican Mission: Israel Ivins Bentley, to succeed Harvey H. Taylor.

Southwest Indian Mission: Frederick A. Turley to succeed Alfred E. Rohner.

Tahitian Mission: Joseph Rex Reeder, to succeed Ellis V. Christensen.

Western Canadian Mission: Parley Andrew Arave, to succeed Moroni M. Larson.

### NEW STAKES ORGANIZED

Auckland Stake organized May 18, 1958 from a part of the New Zealand Mission.

Bountiful North Stake organized April 20, 1958 by division of Bountiful Stake.

Bountiful South Stake organized April 20, 1958 by division of Bountiful and South Davis Stakes.

Granger Stake organized June 8, 1958 by division of North Jordan Stake.

Olympus Stake organized June 29, 1958 by division of Holladay Stake.

St. Louis Stake organized June 1, 1958 from a part of the Central States Mission.

San Diego East Stake organized April 20, 1958 by division of San Diego Stake.

Utah State University Stake organized April 13, 1958 by division of East Cache Stake.

Yuma Stake organized April 27, 1958 from a part of the California Mission.

### STAKE PRESIDENTS APPOINTED

Auckland Stake: George Ross Biesinger.

Blackfoot Stake: Willard Smith Wray, to succeed Parley A. Arave.

Bountiful Stake: Stanford G. Smith, to succeed Thomas Amby Briggs.

Bountiful North Stake: Henry E. Peterson.

Bountiful South Stake: Ward C. Holbrook.

East Mill Creek Stake: O. Layton Alldredge, to succeed Gordon B. Hinckley.

Granger Stake: William Grant Bangerter.

Holladay Stake: Bernard P. Brockbank, to succeed G. Carlos Smith.

North Box Elder Stake: Malcolm C. Young, to succeed Vernal Willie.

North Jordan Stake: Eldon Verne Breeze, to succeed William Grant Bangerter.

Olympus Stake: Heber E. Peterson.

St. George Stake: Rudger Clawson Atkin, to succeed Wilford J. Reichmann.

St. Joseph Stake: Jack Solon Daley, to succeed Jesse A. Udall.

St. Louis Stake: Roy William Oscarson.

San Diego East Stake: Cecil Ivan Burningham.

South Davis Stake: Wallace Rollins, to succeed Ward C. Holbrook.

South Los Angeles Stake: Clifford B. Wright, to succeed William Noble Waite.

South Sanpete Stake: Vernon Leon Kunz, to succeed J. Elliott Cameron.

Utah State University Stake: Reed Bullen.

Yuma Stake: Marion Turley.

### NEW WARDS ORGANIZED

Auckland Stake: Auckland, Auckland Second, Third, Fourth, Fifth, College, Hamilton and Temple View Wards, formerly branches in the New Zealand Mission.

Bakersfield Stake: Bakersfield Fourth Ward, formed by division of Bakersfield First Ward.

Brigham Young University Stake: B. Y. Campus Nineteenth, Twentieth, Twenty-First, Twenty-Second, Twenty-Third, and Twenty-Fourth Wards, formed from various wards.

Burbank Stake: North Hollywood Third Ward, formed by division of North Hollywood Second Ward.

Burley Stake: Burley Seventh Ward, formed by division of Burley Fifth Ward; Burley Eighth Ward, formed by division of Burley Fourth Ward.

Chicago Stake: Milwaukee Second Ward, formed by division of Milwaukee Ward.

Covina Stake: La Puente Second Ward, formed by division of La Puente Ward.

East Jordan Stake: Butler Fifth Ward, formed by division of Butler Fourth Ward.

East Long Beach Stake: Long Beach Eighth Ward, formed by division of Long Beach Third Ward.

East Los Angeles Stake: Monterey Park Ward, formed by division of Alhambra, Eastmont, Belvedere, and Mission Park Wards.

East Mill Creek Stake: East Mill Creek Fifth Ward, formed by division of East Mill Creek Third Ward.

Flagstaff Stake: Flagstaff Second

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Ward, formed by division of Flagstaff Ward.

Kearns Stake: Kearns Twelfth Ward, formed by division of Kearns Sixth Ward.

Las Vegas Stake: Las Vegas Tenth Ward, formed by division of Las Vegas Third and Fourth Wards.

Long Beach Stake: Long Beach Ninth Ward, formed by division of Long Beach Fourth Ward.

Lorin Farr Stake: Ogden Fifty-Sixth Ward, formed by division of Lorin Farr and Ogden Seventh Wards.

Lost River Stake: Arco Second Ward, formed by division of Arco Ward.

Mill Creek Stake: Mill Creek Tenth Ward, formed by division of Mill Creek Fifth Ward.

Mt. Rubidoux Stake: Chino Ward, formerly Chino Branch.

New York Stake: Montclair Ward, formed by division of Short Hills and North Jersey Wards; North Jersey Ward, formerly North Jersey Branch.

North Idaho Falls Stake: Ucon Second Ward, formed by division of Ucon Ward.

Ogden Stake: Ogden Fifty-Seventh Ward, formed by division of Ogden Fourth and Sixth Wards.

Olympus Stake: Holladay Twelfth Ward, formed by division of Holladay Seventh Ward; Holladay Thirteenth Ward, formed by division of Holladay Sixth Ward.

Oquirrh Stake: Lake Ridge Ward, formed by division of Spencer and Spencer Second Wards; Lake Ridge Second Ward, formed by division of Spencer and Spencer Second Wards.

Orem West Stake: Orem Twentieth Ward, formed by division of Orem Fifth Ward; Orem Twenty-First Ward, formed by division of Orem Third Ward.

Phoenix North Stake: Phoenix Seventeenth Ward, formed by division of Glendale Second Ward.

Redondo Stake: Palos Verdes Ward, formed by division of Redondo Ward.

Reno Stake: Carson City Ward, formerly Carson City Branch.

Richland Stake: Yakima Second Ward, formed by division of Yakima Ward.

St. Louis Stake: Alton, Belleville, East St. Louis, St. Louis First, St. Louis Sec-

ond Wards, formerly branches in the Central States Mission.

San Diego Stake: San Diego Tenth Ward, formed by division of San Diego Fifth Ward.

San Diego East Stake: El Cajon Second Ward, formed by division of El Cajon Ward; Chula Vista Second Ward formed by division of Chula Vista Ward.

San Francisco Stake: Greenbrae Ward, formed by division of San Rafael Ward.

San Joaquin Stake: Manteca Ward, formerly Manteca Branch.

San Juan Stake: Blanding Third Ward, formed by division of Blanding and Grayson Wards.

Seattle Stake: Seattle Tenth Ward, formed by division of Seattle Fourth Ward.

Sharon Stake: Provo Twenty-First Ward, formed by division of Provo Seventeenth Ward.

South Box Elder Stake: Brigham City Ninth Ward, formed by division of Brigham City Second Ward; Brigham City Tenth Ward, formed by division of Brigham City Fifth Ward; Brigham City Eleventh Ward, formed by division of Brigham City Sixth Ward.

South Ogden Stake: Ogden Fifty-Eighth Ward, formed by division of Ogden Thirty-Ninth Ward.

South Salt Lake Stake: Madison Ward, formed by division of Kimball and North Central Park Wards.

Utah State University Stake: University Sixth Ward, formed from various wards.

Yuma Stake: Blythe, Brawley, El Centro, Wellton, Yuma, and Yuma Second Wards, formerly branches in the California Mission.

### WARDS AND BRANCHES TRANSFERRED

Auckland Stake: Auckland, Auckland Second, Third, Fourth, Fifth, College, Hamilton, Temple View Wards and Huntley Branch, formerly branches in the New Zealand Mission.

Bountiful North Stake: Bountiful Fifth, Tenth, Twelfth, Thirteenth, West Bountiful, and West Bountiful Second Wards, formerly of Bountiful Stake.

Bountiful South Stake: Bountiful Sec-

ond, Eighth, and Fifteenth Wards, formerly of Bountiful Stake; Bountiful Fourth, Seventh, and Fourteenth Wards, formerly of South Davis Stake.

Granger Stake: Granger, Granger Third, Fifth, Sixth, Seventh, Eighth, Redwood and Redwood Second Wards, formerly of North Jordan Stake.

Olympus Stake: Holladay Fifth, Sixth, Seventh, and Ninth Wards, formerly of Holladay Stake.

St. Louis Stake: Alton, Belleville, East St. Louis, St. Louis First, and Second Wards; Rolla Branch, formerly branches in the Central States Mission.

San Diego East Stake: San Diego Second, Ninth, Chula Vista, El Cajon, La Mesa, and National City Wards, Spanish-American and Tijuana Branches, formerly of San Diego Stake.

Southern Arizona Stake: Agua Prieta Branch, transferred to the Northern Mexican Mission.

Utah State University Stake: University First Ward, formerly of East Cache Stake.

Yuma Stake: Blythe, Brawley, El Centro, Wellton, Yuma, and Yuma Second Wards, Calexico and Parker Branches, formerly branches in the California Mission.

#### WARD AND BRANCH NAMES CHANGED

East Long Beach Stake: La Mirada Ward, formerly Norwalk Fourth Ward.

East Los Angeles Stake: South San Gabriel Ward, formerly Mission Park Ward.

Raft River Stake: Lynn Ward, formerly Moulton Ward.

San Juan Stake: Blanding Second Ward, formerly Grayson Ward.

South Summit Stake: Park City Ward, formerly Park City Second Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Auckland Stake: Huntley Branch, formerly a branch in the New Zealand Mission.

Dallas Stake: Paris Branch, formerly dependent upon Sherman Ward.

Grantsville Stake: Lake Side Branch, formed from various wards.

Great Falls Stake: Augusta Branch,

formed by division of Sun River Valley and Fairfield Wards; Fort Benton Branch, formerly dependent upon Great Falls Second Ward.

Orlando Stake: Cocoa Branch, formed by division of Melbourne Ward and New Smyrna Beach Branch.

Phoenix North Stake: Wendon Branch, formerly dependent upon Wickensburg Ward.

Richland Stake: North Franklin Branch, formed by division of Columbia Basin and Connell Branches.

St. Louis Stake: Rolla Branch, formerly a branch in the Central States Mission.

San Francisco Stake: Polynesian Branch, formed by division of Chinese-Polynesian Branch.

San Diego Stake: Coronado Branch, formed by division of San Diego Ward.

San Jose Stake: Northern California Branch for the Deaf, formed from various wards; Spanish-American Branch, formed from various wards.

Santa Rosa Stake: Lamanite Branch, formed by division of Healdsburg and Sebastopol Branches.

Sevier Stake: Yoomeenchoopeets Branch, formed by division of Richfield Fifth Ward.

Union Stake: Halfway Branch, formerly dependent upon Baker Ward.

Virginia Stake: Beaverdam Branch, formed by division of Richmond Ward; Williamsburg Branch, formed by division of Newport News Ward.

Young Stake: Pagosa Springs Branch, formerly a branch in the Western States Mission.

Yuma Stake: Calexico and Parker Branches, formerly branches in the California Mission.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Duchesne Stake: Fruitland Branch, membership transferred to Tabiona Ward.

Lethbridge Stake: Vauxhall Branch, now dependent upon Taber Second Ward.

Roosevelt Stake: Montwel Ward, membership transferred to Neola and Roosevelt Second Wards.

San Francisco Stake: Chinese-Polynesian Branch, Chinese membership now dependent upon Bay Ward.

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South Summit Stake: Park City First Ward, membership transferred to Park City Second Ward.

### THOSE WHO HAVE PASSED AWAY

Clifford E. Young, Assistant to the Council of the Twelve Apostles.

James L. Barker, a member of the Sunday School General Board and former president of the Argentine Mission and the French Mission.

Claudious Bowman, president of the Mexican Mission.

### President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the changes in the ward and stake organizations since our last Conference. President J. Reuben Clark, Jr. of the First Presidency will now present for your consideration and action the General Authorities, General

Officers, General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

The General Authorities in our meeting last Thursday recommended that we add another Assistant to the Twelve, so there will be two new Assistants presented to you this morning for your sustaining vote.

### President J. Reuben Clark, Jr.:

My brethren and sisters: We have again come to one of the most important functions of a General Conference, to sustain the officers of the Church, General Authorities, and the officers of the Church organizations. As I have said before, this is not a *pro-forma* function. As you raise your hands to sustain these officers, you solemnly pledge yourselves to support them. Everyone should cast his vote with that thought in mind.

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

George Q. Morris

Hugh B. Brown

### PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

### ASSISTANTS TO THE TWELVE

Alma Sonne

El Ray L. Christiansen

John Longden

Sterling W. Sill

Gordon B. Hinckley

Henry D. Taylor

William J. Critchlow, Jr.

Alvin R. Dyer

### TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Bruce R. McConkie
Antoine R. Ivins	Marion D. Hanks
Seymour Dilworth Young	Albert Theodore Tuttle
Milton R. Hunter	

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with  
 A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay	Henry D. Moyle
Stephen L. Richards	Delbert L. Stapley
J. Reuben Clark, Jr.	Marion G. Romney
Joseph Fielding Smith	LeGrand Richards
Harold B. Lee	Richard L. Evans
Spencer W. Kimball	George Q. Morris
Ezra Taft Benson	Hugh B. Brown
Mark E. Petersen	

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 Richard P. Condie, Conductor  
 Jay E. Welch, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Joseph L. Wirthlin
LeGrand Richards	Thorpe B. Isaacson
Alma Sonne	Carl W. Buehner

and the General Presidency of Relief Society

## GENERAL CONFERENCE

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## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
William T. Lawrence	A. Lewis Elggren

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Louise Wallace Madsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent  
 Alvin R. Dyer, First Assistant Superintendent  
 George Carlos Smith, Jr., Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I was able to determine, the voting was unanimous in the affirmative.

President David O. McKay:

We thank you, brethren and sisters, for your unanimous vote in the affirmative. President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Elder Albert Theodore Tuttle.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

My brothers and sisters: In deep humility and I believe a realizing sense, at least in a measure, of my own responsibility, holding the position through your sustaining vote, I stand before you asking an interest in your faith and prayers, that the few remarks I may make will be directed by the Spirit of the Lord.

I, along with you, am a believer in prayer. Prayer is the royal road between each of us and our Heavenly Father. Whether it remains open or is closed is for our determination. We are a Church, with all that we have received in that capacity and all that we, individually, have received, as the result of prayer. A boy, troubled, uncertain, faithful, desiring to know the will of the Lord had in mind those great verses from James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord." (James 1:5-7.)

The Prophet Joseph went into the woods in his innocent faith and reliance, prayed for light and received in answer the greatest theophany of which we have any record, for the Father and the Son came to him in person and told him of the work there was for him to do. And from there on, the line of communication, the royal line, between him and our Heavenly Father was never broken.

We believe in the doctrine of continuous revelation. We advocate it boldly and with rightful pride, boast of it. It is seriously challenged by many, by many great Church organizations. But I would like to challenge those organizations on their position. If, as they contend, God no longer informs his children, advises them and counsels them, that being their position, then I ask them why they pray. The

fact that they pray seems to me to give the falsehood to their opposition.

I would like to say just a word or two about prayer. I assume that all of us pray because we want what we pray for. I think there is no common denominator for all the peoples of the world that can equal the desire to pray and the resulting prayers. We do not all pray alike. We do not all pray to the same God. We do not all understand to whom we address our prayers in the same way. But the commonest instinct of all humanity is to pray to a superior Being, some Being somewhere, of some kind, who knows more than we know and who has the power to change events to suit our prayers if he so desires.

I take it that none of us under those circumstances would pray for something that was unwholesome or would pray for something that the Lord would not approve that we should have. We do not pray, should not pray for the bad, the unwholesome things of this earth.

I recall that when the Savior began his mission he cleansed the temple. He likewise cleansed it at the close of his mission, driving out the money-changers, driving out those who bought and sold animals for a sacrifice. He declared, ". . . ye have made it [his house] a den of thieves." (Luke 19:46.)

I take it that none of us would wish to pray for anything that would bring us within that classification. We normally think of it, these incidents, as being indications of the violation of the sanctity of the temple. But I think the rebuke goes below and beyond that.

Where should we pray? Amulek is quoted in Alma as telling us about this. I have a feeling that it should be our business never to go anywhere where we cannot ask our Heavenly Father for his protection and approval. It is a sad thing to consider that sometime we might be where we could not ask the Lord for his help.

We might pray, I think usually, perhaps always, with the admonition which the Lord gave when he taught the

multitude how to pray, the admonition being that the Lord knows more of what you need than you know yourselves, and then he taught us a very short prayer, all embracing, and as I recall it, he there uttered a warning not to use too many words and pray as the pagans pray.

Another thing—the Lord knows, as I have just indicated, what we need. I have a feeling that we should make praying a habit. I am not speaking of morning and evening prayers only. I feel that we should pray whenever we need prayer, and whenever we need the help of our Heavenly Father, and that is most of our lives. And if we shall be where we must pray or may pray, always our lives must be in accordance therewith.

I have always been somewhat impressed with the story of Elijah and the prophets of Baal. They built their altars. They implored their god, the priests of Baal did. Elijah said, as the day wore on, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." (I Kings 18:27.) I do not think we ought to give the Lord any opportunity to feel that we have forgotten him or that he is asleep. Let us pray always, not just in emergencies.

Another thing—let us not try to tell the Lord what to do. I will not take time to narrate that beautiful story of Naaman, the Syrian general, who came to have his leprosy cured by Elisha, who was insulted because Elisha sent word to go and bathe seven times in the Jordan River. Naaman declared that the rivers out in Syria were as good as Elisha's rivers. He had thought Elisha would come out, strike an attitude, place his hand over the afflicted part and then speak to his God to heal Naaman. You will remember when he hesitated and was insulted by Elisha's direction, his servants came and said that if Elisha had told him to do something great he would have gone and done it, and then, not exactly in these words, but, "Why don't you try it?" He did try and he was healed.

There are one or two incidents in the Savior's life to which I would like to

refer. I am thinking of the closing hours of his freedom, a day or two before the day of the Passover. He had been in the temple, and he prayed to the Lord, saying, or indicating that he wished that this hour about to come could pass, and yet said he, "... but for this cause came I unto this hour." (John 12:27.)

Then he went to Gethsemane. I will not take time to relate the details of that great occasion. But I urge you to read them and ponder them. Three times he left Peter, James, and John, and went on a little farther and prayed. The first time, the second time, and the third time, he came back and found them sleeping. "What, could ye not watch with me one hour?" But I call your attention to each prayer: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Three times he went to the Father, having earlier indicated that he knew his hour was come. I have never been able to understand that. But I can understand the central thought of that prayer—"Nevertheless not my will, but thine, be done."

And I urge on you, brothers and sisters, that when you pray, let that central thought always be with you, and do not always expect that the answer to your prayer will come in the way in which you desire it.

I think in that connection, though not strictly in point, of the time when Elijah fled from the angry Jezebel. He went to a cave. He was lonesome. He was fleeing for his life, obedient to the Lord's command. He lamented his lot greatly to the Lord; he stood forth upon the mount, waiting for the Lord. There came a great wind that rent the rocks, but the Lord was not in the wind. After the wind, an earthquake, but the Lord was not in the earthquake. After the earthquake, a fire, but the Lord was not in the fire. Then the Lord came in a still, small voice, and Elijah, wrapping his face in his mantle, came to the mouth of the cave and received the words of the Lord.

The Lord speaks in gentle terms as well as in terms of great catastrophe and grief.

Brethren and sisters, let us continue to be a praying people. Let us pray, keeping in mind some of the great principles involved therein. Let us go to our Heavenly Father for his advice, his counsel, his help. He will always answer if we are righteous in our asking, and if we are asking for righteous things that would be for our good and benefit.

The great foundation in one way of this Church is the doctrine of continuous revelation, continuous revelation to the individual, to the leaders of the Church, all for our good and benefit and for the advancement of his work.

## ELDER ALBERT THEODORE TUTTLE

### *Of the First Council of the Seventy*

President McKay, my beloved brothers and sisters: This has been a glorious six months—glorious not in the fact that I have been able to meet the challenges which almost daily pertain to this call, but glorious in the opportunity of teaching the gospel and of meeting with the Saints. May I take this occasion to express my gratitude to those who have been so kind and hospitable to me.

I would like to extend my personal welcome to President Critchlow and Elder Dyer. I know the reception they are going to receive from these Brethren. This has been a glorious six months in association with these men. They have been kind, considerate, and helpful. When you consider the varied talents they bring and the many walks of life that this group of men represent, when you know the individual strength and power that they bring, it is a marvelous thing to me to see the harmonious, intelligent unity that exists among these brethren.

And as I understand it, it is the mission of the Church to develop and extend this unity and brotherhood throughout the world.

How can peace come without brotherhood? What is peace? Is peace the cessation of hostilities? Is peace a cold, rather than a hot war? Is peace co-existence? Is peace to live and let live? Is peace a relationship based on force?

May God give us this spirit of prayer, may God give us the power to pray and may we pray always with that great central thought in mind, "nevertheless not my will, but thine, be done." I ask this in Jesus' name. Amen.

### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. We shall now hear from Elder Albert Theodore Tuttle of the First Council of Seventy. Will Brother Critchlow and Brother Dyer please take their places here on the rostrum.

Is peace servitude and slavery based on power? What is it that brings peace: arms, bombs, pacts, arbitration, and compromise? What perpetuates peace: armies and navies, planes and missiles, and anti-missile missiles? What is the basis of peace? Is it based on a balance of power? I think that each one of us would have to answer that it is none of these, and that at best they are but temporary measures.

What is peace based on? May I try to illustrate it with a story with which I think many of you are acquainted. It is entitled "Abram and Zimri" by Clarence Cook. Two brothers farmed together. Abram had a wife and seven sons. Zimri lived alone. At harvest time the crop was divided equally. Zimri lay in bed and thought: "Here am I, just one mouth to feed, while my brother Abram has a wife and many sons. I must go to the field and share my half with my brother, Abram." So he girded himself and went down and gave a generous third of his portion to his brother.

Abram, on the other hand, thought that same night: "Here am I with a wife and seven sons—someone to share my load and to work with me. Here is my brother, Zimri, he works alone and has no one to help. I shall gird myself and go down to the field and share my portion with him." And he took a generous third and put it with Zimri's

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sheaves. The next morning the sheaves were the same.

The next night, determined to change it, Zimri went again to the field and carried another third from his pile to his brother, Abram's, and then lay in the field to watch. Soon Abram came and took his sheaves and put them with his brother's share. Then Clarence Cook closes with these words: "And Zimri arose and caught him in his arms, and wept upon his neck, and kissed his cheek; and Abram saw the whole, and could not speak; neither could Zimri, for their hearts were full."

Now, as I read the record of history, there is but one force strong enough to motivate a universal acceptance of brotherhood. That is, the acceptance of the Fatherhood of God and the divine Sonship of his Son, Jesus Christ, and thence all men as brothers. This has been the power that has united men in the past. This has been the plan of our Heavenly Father from the beginning, and it is no illusion. It has worked. We all know the story of Enoch who taught this gospel plan to his brethren, and when it was accepted they lived happily—so much so that the Lord walked and talked with them, and took them.

A similar unity of brotherhood occurred on this continent after the Lord had been here and taught his gospel to the Nephites. I quote the account of the condition that existed for two hundred years afterward:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

"There were no robbers, nor murderers, neither were there Lamanites,

nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God." (4 Nephi 15-17.)

Now, this blessed condition is attainable today, but it is attainable only upon the basis of accepting God as Father and all men as brothers and living the plan of salvation. My testimony is that this plan, which the Lord introduced in the beginning with Adam, and that has successfully brought about true brotherhood in the past, has been restored; that the priesthood that activates it and operates it is in our midst, and that the leaders thereof in this Church are servants of our Heavenly Father. This plan is bringing about a true brotherhood in this day and it is up to you and me to make it function even more perfectly. To show our appreciation for the privilege we have of belonging to this great brotherhood, may we be ever willing to share it with all of our brothers and sisters, I humbly ask in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Albert Theodore Tuttle of the First Council of Seventy has just concluded speaking.

The Congregation and Choir will now sing, "O Say, What Is Truth?" Sister Madsen will lead us.

The congregation and Singing Mothers Chorus sang the hymn, "O Say, What Is Truth?"

### President David O. McKay:

We will take a few moments at this time to introduce to you the two Assistants to the Twelve. Elder Critchlow, will you please come forward. Elder William J. Critchlow, now president of the South Ogden Stake, Assistant to the Twelve.

## ELDER WILLIAM J. CRITCHLOW, JR.

*Assistant to the Council of the Twelve Apostles*

President McKay, my brothers and sisters, please do not hold anything I may say against me this morning. I am still in a partial state of shock. Truthfully, my senses are dulled by a sense of fear—fear that I shall not be able to measure up to the stature of these men whom you have sustained as General Authorities of the Church.

I feel a good deal like that elder whom I called to be the president of a quorum last week. He said, "Oh, President Critchlow, I am not worthy of that honor. I do not measure up to such responsibility." I took him by the hand and said, "You can do it. I want you to do it." He accepted.

Yesterday, noon, when President McKay interviewed me for this position, I found myself not only feeling like that elder but also talking like him and telling him that I was not worthy and that I did not measure up to the responsibilities of the calling. President McKay took my hand in just about the same way as I took that elder's hand and said, "You can do it. I want you to take it. Now, go tell your wife."

I have a good wife, a lovely wife, who has sustained me and supported me through the years—nearly a quarter of a century. She has kept the home fires burning. She has trained our children, and has done a marvelous job. Our family has come first. The Lord entrusted us with precious spirits, and he expects their parents to care for them, and that is what we—my wife and I—have tried to do. We have tried not to neglect our Church work.

My children, all three of them, will support me. I had anticipated a release as a stake president soon, and my wife and I had planned to circulate around—among some of our friends and our kin with whom we have not mingled for a long time. Well, Mama—our plans will have to be changed, but I know you will not complain, nor will my children.

My youngest son, not too long out of his teens, is a counselor to a bishop in one of the Ogden stakes. My other son graduated this spring from a law

school in Washington, D. C.; while there he served in the stake mission as an assistant to Elder Benson's son, who was the president of the Washington Stake mission. My daughter, despite her youth, is the president of a ward Relief Society in one of the wards here in Salt Lake City. They have all been married in the temple. I am proud of them.

When Dr. Widtsoe set me apart as stake president, he promised me that I should be successful. If I have attained any measure of success, it is reflected in my family. I am one of those who like to believe that the real measure of success is a man's family.

My brothers and sisters, I have a strong testimony of the gospel. I have that conviction which President Richards spoke of yesterday, that President David O. McKay is a prophet of God, and I so sustain him. I love that man. We love him in Ogden. All Weber County loves him. He is our own. He is from Weber County and maintains a part time residence there. And we loved his brother, whose place I seem to be taking among the Assistants to the Twelve. I hope that in time the people of Weber County may come to respect and love me as they loved Thomas E. McKay.

There is another one of the General Authorities whom the people of Weber County love and respect, and he is President S. Dilworth Young of the First Council of the Seventy. There are many young men in Weber County, and many parents who will be eternally grateful to President Young for the help he gave youth when he was the executive of our Boy Scout Council in the Ogden area.

Now, my brothers and sisters, I have learned through experience that much of the real joy that comes into one's life, comes as a by-product of service. I think I shall have to explain that term *by-product*. Let me illustrate it. One winter evening—a blizzard raged outside—I had just settled in a cozy chair with a newspaper and a book, to spend a comfortable evening at home. My

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wife interrupted my pleasure, saying, "Daddy, if you finish your ward teaching (I was ward teaching at the time) you will have to do it tonight, for tomorrow night you have this, the next night you have that. Get it done, Daddy, tonight!" And then to strengthen her request she brought me my coat and hat and sent me forth.

Well, that's the kind of a wife I have. Now, it was not pleasant, and I was not happy about going out in the storm to do that ward teaching. It was such a stormy night, snowing and blowing, but I went. I walked down the street, a mother across the way, holding a critically ill baby saw me enter a home. She recognized me when the door was opened and the light silhouetted me. She phoned and asked if I would come and administer to her baby. I sought help and complied. She was a young mother whose husband had been drafted into the army. She was living alone in a neighborhood where she was practically unknown. She needed help, and the baby needed a blessing.

Back in my home, later that night, I sat again in my comfortable chair and resumed my newspaper reading. Presently a feeling came into my soul that you brethren know all about, a feeling of joy. I did not go out that night seeking that joy—it came to me as a by-product of my service. Happiness, much of it, is a by-product of service.

Let me illustrate again. One morning, soon after the war, the co-ordinator in our welfare region, came to one of my wards and made an announcement. He reported that our government had made it possible for us to send to our kin and friends in Europe small packages of clothing and food which these overseas folks sorely needed. He said, "Clean up some old clothes, bring them to the storehouse where they will be packaged in sixteen-inch cartons and sent to your kin and friends overseas." How the members of our Church responded to that general request you folks well know. He further related an incident of the previous day—when the news was initially released, which involved a man who hearing the good news promptly—even on the spot—shed his overcoat and said, "Send that." Then he went out

and bought a pair of shoes and said, "Send these." After the co-ordinator's announcement a little girl arose and told a story about happy shoes. This is not the way she told it, but this is the way I seem to have heard it.

Once upon a time, there was a king in a land overseas where the people were unhappy. I suppose they had been at war and were hungry and cold, and the king was therefore unhappy. There was a tradition in the land that somewhere in this little kingdom was a pair of happy shoes, and whosoever should wear them would be happy. So the king sent out his soldiers and servants in search of the happy shoes. Day after day they sought them, and then one evening as two of the servants were returning to the king's palace, they passed a hut from which came the strains of a song. Now, the people in this kingdom were in no mood for singing. These servants had not encountered it before. When they heard this song, they stopped to listen. You know the song. These are the words:

"We thank you O God, for a prophet,  
To guide us in these latter days."

Before the song was ended, they rushed into the hut and found there an elderly man sitting alone by candlelight. They said, "You sing. Are you happy?" He answered, "Yes, I am happy." "Then let us have your shoes," they said. "You must have the happy shoes." They immediately discovered that he had no shoes. Fragments of leather were tied on his feet with rags. The servants went their way.

What they never knew, however, was this: The next day someone brought him a sixteen-inch long carton. He opened it carefully. There on top was an overcoat. Under the coat was some underwear, and on the bottom of the package was a pair of shoes. He picked the shoes up and hugging them to his bosom said, "I have the happy shoes." He then tore the rags from his feet and, thrusting his feet into the shoes, he felt something. He took it out. It was a note, which read: "From your friend, John Doe, blank address, Ogden, Utah." He sat down and wrote a tear-stained letter to John Doe which he concluded by saying, "I am the happiest man in

the world. I have the happy shoes." But he was not the happiest man in the world. You know who was. When John Doe, blank address, Ogden Utah, received that tear-stained letter, he also shed tears of joy and deep down in his heart he sincerely believed that he—John Doe—was the happier man, for the moment at least.

Brothers and sisters, I testify to you that happiness is a by-product of service. May the Lord bless us all and may he bless me in particular that I may

have the strength and the courage to carry on successfully in this new calling, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just heard William J. Critchlow, Jr. whom you sustained this morning as an Assistant to the Twelve. We will now hear from Elder Alvin R. Dyer, whom you sustained also.

## ELDER ALVIN R. DYER

### *Assistant to the Council of the Twelve Apostles*

Early yesterday morning I received two very important telephone calls. One was from President McKay, and the other was from a young man who was a priest in my class when I was a bishop. The time that passed from President McKay's call until I reached his office seemed almost like an eternity, but in actuality it was only about thirty minutes. I can assure you, my brethren and sisters, that it is a moment of great pressure as well as inspiration to sit closely facing the President of our Church, a prophet of God in this dispensation, and be called to serve in such a capacity as this.

As you look into the face of this wonderful man, your life suddenly becomes bare, and then there is a surge of gratitude that comes over you, a gratitude not because you have personally been called to serve but because you have inherent in your heart a desire to serve, and I am so grateful for that feeling. It is not because of any abilities that I may have that I have accepted the call, but because it is in my heart to serve the Lord.

I think it was Nathaniel Baldwin, the great philanthropist, a very generous giver, who made the statement that he was grateful not so much for the ability to give as for the desire he had to give. I recall so vividly the Lord, in speaking to the tired, worn, and weary Saints in the early days in Missouri, when he said unto them, in substance: "Be not weary in well doing, for you are laying the foundation of a great work, and the Lord requires the willing heart," (see

D & C 64:33-34) and then he proceeded to say that if you do not have a willing heart to serve you are not of the blood of Ephraim. So, I am grateful in my heart for the desire to serve the Lord in whatever capacity I may be called to serve.

This young man who called me almost five minutes after President McKay called yesterday said, "Bishop, I am one of the rascals who used to be in your priests class. I have been made a bishop, and I need some help. Will you spend some time with me today?" And I had the great joy of spending some time with him yesterday. But I feel the same way that he felt. I need some help, and I know, my brethren and sisters, from the many opportunities that have come to me to serve the Lord, that if I will do my part, the Lord will bless me, will lift me up, and give me the strength and the understanding to accomplish the work that is before me.

I think one of the great sermons that has been delivered in this Church was delivered at Far West, Missouri, when Heber C. Kimball delivered what is known in our writings as the "clay sermon," and in it he said that we should be as clay to be molded as the Lord would mold us, and to do the will of the Lord. His sermon was acclaimed by the Prophet Joseph Smith as one of the great contributions to the Dispensation of the Fulness of Times in the reflection of the attitude that we should have in serving the Lord.

It seems natural, my brethren and

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sisters, at a time like this, to reflect with gratitude on the many influences that come into your life. I think of my grandparents and have since yesterday morning, of their great devotion in accepting the gospel and coming across the waters many years ago. The other day I had a letter from my brother who is now serving a mission in England, and he said that he had visited an old church in Coventry, England, and there on a stone plaque are engraved the words: "The Church of the Dyer Guild." I am grateful, as I re-read this letter, in the knowledge that we have had the great privilege of doing the temple work for more than three thousand of this guild.

I am grateful to my grandparents who eventually made this possible, and to my mother and father, who are not here upon the earth, but whose influence I feel today, for their faith and their great love of the gospel. I am so eternally grateful for my missionary companion wife, who stood by my side, not only in the mission field, but also when I served as bishop, and in other positions in the Church, always encouraging me to perform my responsibilities, and always seemingly making it easy for me to do so. I am grateful to her for her great faith and devotion. I got so used to having her by my side that recently as I have traveled to a number of MIA conventions I have found myself nudging Sister Bennett or Sister Longden, thinking that my wife was still by my side.

I am grateful to my fine stalwart son, whom I have never heard utter a word of profanity; for his clean life, and for his great zeal to seek for an education; now at Brigham Young University, and who has a desire to go on a mission. I am grateful for my wonderful daughter. These are our two children, but they are wonderful, and I am grateful for them and for their love of the gospel and for their support of our work.

I am grateful to Nephi L. Morris, who was once my stake president, and Bishop Edwin F. Parry, and George Lund, my scoutmaster; grateful for my brother Gus who has always lived by a high spiritual concept. These are men

that I think of now as I gird for the responsibility that will be mine in this calling.

President McKay has always been a great ideal of mine. I have always looked up to him, tried to assimilate some of the great characteristics which he has. You cannot be in his presence and hold his hand, and have him pierce your countenance with his wonderful eyes without feeling truly that here is a prophet of God. I am grateful for President McKay; for President Richards, with whom I became so closely associated in missionary work, and for his great devotion and faith and determination to serve the Lord even against adversity; and for President Clark who has expressed so many kindnesses to me and my family.

I am grateful to these men, my brethren and sisters, and to the others of the General Authorities, all of whom I know, and many of them intimately. I am grateful for them. I sustain them with all my heart, and will endeavor to do their bidding and to follow their wishes and desires as I go forward in this work.

I am grateful for my associates in the MIA. I do not, as yet, have my bags unpacked from the mission field, but I am grateful for the time that I have had with these wonderful men and women who are so devoted to the cause of youth, for I feel very strongly the great obligation we have to preserve the integrity of our young people, and know of the great responsibilities that devolve upon this organization to carry that work forward.

I have a testimony of the gospel of Jesus Christ. I know that it is true. I know with every fiber of my being that Jesus Christ is a reality; that he is the Son of God; that he is divine; that he is not an ethereal substance; that he is a glorified resurrected Being, as he is proclaimed to be by the Prophet Joseph Smith.

I bear record that Joseph Smith is a Prophet of God; that in reality he did see God the Father, and his Son Jesus Christ, and that he has given to us through divine bestowals all of the needed things to bring exaltation, joy, and happiness to mankind.

And I know that this is his Church,

and that if we will be faithful and true in it, and serve him as we ought to, adjusting our lives to the things that are needful, we will find the joy that he has promised; and I leave this testimony with you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball will be our concluding speaker. We have just listened to Elder Alvin R. Dyer, whom we sustained today as an Assistant to the Council of the Twelve.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My brothers and sisters: Attendance at this conference is a great privilege. This historic tabernacle filled to capacity, mostly with Church leaders is an evidence of the spectacular growth of the Church. Every week there are many changes in leadership in stakes, wards, branches, and missions. Good people are released and others are sustained in their places, sometimes because of death or moving, often to relieve those who are ill or weary; frequently to give others opportunity to serve. This has gone forward since the beginning of time and the Lord's program has not varied much through the centuries.

Two General Authorities visit a stake conference and return having installed one good man to replace another who has served well and made a noteworthy contribution.

The process follows a rather definite pattern:

1st: The need for the new leader;

2nd: The leader is chosen through the process of elimination by prophecy and revelation;

3rd: The newly chosen one is officially called by one with unquestionable authority;

4th: He is presented to a constituent assembly of the people, and

5th: He is ordained or set apart by the laying on of hands by those who are fully authorized.

And this is in keeping with our fifth Article of Faith:

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

Today you have participated in that established pattern of the call to high service. You have taken part in a

meaningful procedure. You have seen the filling of a vacancy in high places. Some weeks ago Elder Clifford E. Young, Assistant to the Quorum of the Twelve Apostles, passed away after a glorious and eventful period of service. We all miss him. We all loved him. His contribution was monumental. Now comes the filling of the vacancy and you are seeing the revelations of the Lord made manifest.

The same steps are followed as indicated above:

1st: The death of Elder Young vacated a position which needed filling;

2nd: Through a process followed by the President of the Church, whose authority is unquestioned, Elder Critchlow has been chosen through prophecy and the revelations of the Lord;

3rd: The prophet has officially called this good man to service;

4th: You, the constituent assembly of the Church, with full authority to act for the Church, have approved the choice, and

5th: Soon after the conference Elder Critchlow will be officially set apart to his new responsibility by the prophet himself, or under his direction.

It is interesting to note that even in olden times much the same procedure was followed. Unfortunately, all the steps are not always recorded but there is considerable evidence that they were taken. The "anointing" of ancient days seems to have been much the same and closely associated with the setting apart of today, with the accompanying blessing.

The first apostles were called by the Lord: "Come follow me," he said, "and I will make you fishers of men." This was more than a casual statement. It was a definite call.

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"And they straightway left their nets, and followed him." (See Matt. 4:19-20.) "For he taught them as one having authority." (*Ibid.*, 7:29.) "And when he had called unto him his twelve disciples, he gave them power. . . ." (*Ibid.*, 10:1.) This included their commission to preach and perform ordinances. It included the *setting apart*, the *charge*, the *blessing*. The promise given these leaders was most spectacular. Full authority was given them as the Redeemer said: "He that receiveth you receiveth me." (*Ibid.*, 10:40.) "All power is given unto me in heaven and in earth: Go . . . teach all nations . . . to observe all things whatsoever I have commanded you." (*Ibid.*, 28:18-20.)

This same procedure must have been followed in the filling of the vacancy made by Judas' death. The need for replacement explained by Peter:

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:22.)

Matthias was chosen through a process of elimination. Our record is brief but it seems that the Apostles had eliminated all other brethren of the Church down to the two, then asked for the final revelation from God:

"And they appointed two, Joseph, called Barsabas . . . and Matthias.

"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

". . . and the lot fell upon Matthias. . . ." (*Ibid.*, 1:23-26.)

". . . and he was numbered with the eleven apostles." (*Idem*, 26.)

Next, the voice of the people was undoubtedly given for they were in conference assembled.

And Matthias was associated with the apostles and went forward in his ministry.

The Apostle Paul was called to the apostleship. The original revelation from the Lord sent him to a high Church leader for his call and charge and authority. Ananias feared the new leader because of the havoc he had played among the Saints, but the revelation was specific:

". . . Go thy way: for he is a *chosen vessel* unto me, to bear my name before the Gentiles, and kings, and the children of Israel:"

And that authorized leader baptized Paul and laid his hands on his head, through which came the Holy Ghost, the call and the blessing. His setting apart made a noticeable change in him. As he preached in the synagogues ". . . all that heard him were amazed . . ." ". . . Saul increased the more in strength. . . ." (*Ibid.*, 9:15, 21, 22.)

Every Bible reader is aware of the great power which came to Paul with his call, charge, and ordination to his apostolic post.

The call to Barnabas and Saul to do specific work was noteworthy. The revelation to the Church leaders came: "Separate me Barnabas and Saul for the work whereunto I have called them." (*Ibid.*, 13:2.) The presiding authorities now fasted and prayed in the selection and having made the call, they laid their hands on the two brethren, setting them apart to go to Cyprus and elsewhere.

Even among the kings the Lord seems to have followed the pattern. It appears that the Old Testament Saul became king of Israel after this manner. The people came to Samuel rejecting the former program of judges. They demanded a king like their idolatrous neighbor nations, and the Lord yielded to their persistence:

"Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me. . . ." (1 Sam 8:7.)

"Now the Lord had told Samuel in his ear a day before Saul came, saying,

"To morrow . . . I will send thee a man out of the land of Benjamin, and thou shalt anoint him. . . ." (*Ibid.*, 9:15-16.)

Next, the person was specified by revelation:

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! . . ." (*Idem*, 17.)

Then came the official call from the prophet:

"And on *whom* is the desire of Israel? Is it not on thee? . . ." (*Idem*, 20.)

"... Samuel communed with Saul upon the top of the house." (*Idem*, 25.)

"Samuel also said unto Saul, The Lord sent me to anoint thee to be king over Israel." (*Ibid.*, 15:1.)

He set Saul at the head of the group in the parlor in the chiefest place and gave him the special meat saved for him. As they went on their way Samuel said:

"... stand thou still a while, that I may shew thee the word of God." (*Ibid.*, 9:27.)

Saul was most humble in accepting and said:

"... Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (*Idem*, 9:21.)

Years later when Saul had turned arrogant through years of power and might, Samuel denounced him:

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (*Ibid.*, 15:17.)

Now came the setting apart and blessing:

"Then Samuel took a vial of oil, and poured it upon his [Saul's] head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (*Ibid.*, 10:1.)

With this came a great blessing which, like all blessings, are conditional upon worthiness, a blessing which remained with Saul only so long as he remained righteous.

The blessing continued:

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man.

"And let it be . . . that thou do as occasion serve thee; for God is with thee." (*Idem* 6-7; italics author's.)

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

"And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him and he prophesied among them." (*Idem* 9-11; italics author's.)

A positive change came over Saul.

The setting apart turned him into another man and gave him another heart. New powers came to him at once. Those who knew him were astounded at his increased spirituality, his newly acquired wisdom and judgment and his newly attained maturity and powers, and exclaimed in amazement:

What has happened to Saul? He is not the same! "What is this that has come unto the son of Kish. Is Saul also among the prophets?" (*Idem* 11.)

Who has not watched the transformation of a newly set apart person to high responsibility? Who has not seen men already great rise to new plateaus of superior attainment braced with the authority, the keys, the mantle? And conversely, who has not seen the loss in stature, influence and power after a great leader has relinquished the reigns of direction, and the mantle of authority diverted to other shoulders? It is not imaginary but very real.

Now the people were given opportunity to sustain their king:

"And Samuel called the people together . . . and said . . . See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (*Idem* 17-24.)

This presentation to the people was an important element and like that specified in modern revelation:

"The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

"No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." (D & C 20:63, 65.)

Apparently Saul chose other strong men for his court who likely were set apart as well, for the record states:

"And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched." (1 Sam. 10:26; italics author's.)

Now that the new leader was chosen, called, set apart, and sustained by his people with their votes expressed in their cry: "God save the king," the superior young man was ready to serve, and was promised the blessings of the Lord so long as he was worthy; but not

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too many years had elapsed until, through unrighteousness, he had forfeited his blessings and kingdom. The same prophet now chastized him:

"... Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God. . . ." (*Ibid.*, 13:13.)

When Saul had disobeyed again and again, the prophet said:

"... I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee. . . ."

"... The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."

"... Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." (*Ibid.*, 15:26, 28, 35.)

Similarly came the call to David. The Lord revealed to Samuel:

"And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me, him whom I name unto thee." (*Ibid.*, 16:3.)

Jesse and his sons came to Bethlehem. Each stalwart stood before him in turn and Samuel's heart was stirred, "Surely the Lord's anointed is before me." (*Idem*) But the revelation of the Lord manifested otherwise.

"... Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*Idem* 7.)

And as each came before him the spirit whispered, "Neither hath the Lord chosen this." (*Idem* 8.)

"Send and fetch him [David]," said the prophet, "for we will not sit down till he come hither." (*Ibid.*, 16:11.) And through the process of elimination David was chosen through revelation:

"... Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, *Arise, anoint him: for this is he.*" (*Idem* 12.)

Now the setting apart:

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. . . ." (*Idem* 13.)

It was some time before the people

could sustain him since vicious Saul still reigned.

"[But] Saul eyed David from that day and forward." (*Ibid.*, 18:9.)

"And Saul saw and knew that the Lord was with David." (See *Idem* 12.)

"David behaved himself more wisely than all the servants of Saul, so that his name was much set by." (See *Idem* 14.)

And eventually when Saul was dead: "... the men of Judah came and there they anointed David king over the house of Judah." (II Sam. 2:4.)

And later:

"... all the elders of Israel came to the king to Hebron; . . . and they anointed David king over Israel." (*Ibid.*, 5:3.)

"And David went on, and grew great, and the Lord God of hosts was with him." (*Idem* 10.)

And again in the case of Solomon, the anointing was emphasized:

"And Zadok the priest, took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon." (I Kings 1:39.)

And Solomon loved the Lord, walking in the statutes of David his father, and received this blessing with his setting apart:

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart. . . ."

"And Solomon's wisdom excelled the wisdom of all. . . ." (*Ibid.*, 4:29, 30.)

Again in the call to Joshua, these steps were stressed: The need, the call, the laying on of hands with the blessing. There was the revelation as to the need since Moses could not go over Jordan and realizing it, pleaded that a shepherd be given Israel. The specific man was named:

"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

"And set him . . . before all the congregation and give him a charge in their sight."

"And thou shalt put some of thine honour upon him. . . ." (Num. 27:18-20; italics author's.)

"But charge Joshua, and encourage him, and strengthen him: for he shall

go over before this people, and he shall cause them to inherit the land which thou shalt see." (Deut. 3:28.)

"And he laid his hands upon him [Joshua] and gave him a charge. . . ." (Num. 27:23.)

And the blessing gave him power and authority.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. . . ." (Deut. 34:9.)

The setting apart is an established practice in the Church and men and women are "set apart" to special responsibility, in ecclesiastical, quorum, and auxiliary positions. All missionaries are set apart and it is remarkable how many of them speak often of the authority who officiate and of the blessings promised and their fulfilment.

To some folk the setting apart seems a perfunctory act while others anticipate it eagerly, absorb every word of it, and let their lives be lifted thereby.

The setting apart may be taken literally; it is a setting apart from sin, apart from the carnal; apart from everything which is crude, low, vicious, cheap, or vulgar; set apart from the world to a higher plane of thought and activity. The blessing is conditional upon faithful performance.

In a hotel in the Pocono mountains of Pennsylvania long years ago, I learned an important lesson when the president of the Rotary International said to the district governors in the assembly:

"Gentlemen: This has been a great year for you. The people have honored you, praised you, banqueted you, applauded you, and given you lavish gifts. If you ever get the mistaken idea that they were doing this for you personally, just try going back to the clubs next year when the mantle is on other shoulders."

This has kept me on my knees in my holy calling. Whenever I have been inclined to think the honors were coming to me as I go about the Church, then I remember that it is not to me, but to the position I hold that honors come. I am but a symbol.

Someone has given us this:

"There is a spirit which, if it can get into men, will make them tall of soul,

gentle of spirit, courageous of heart, just and honest toward their fellow men, faithful in life, and fearless in death."

This is the spirit of the "setting apart" when the recipient magnifies the calling.

This special endowment can make of one a "new creature," "an understanding judge," "a wise and behaving servant," "a discerning leader."

It is my testimony to you that the leaders in this the Church of Jesus Christ are divinely called and set apart to lead through the spirit of prophecy as in other dispensations.

In my experience there have been numerous people who like Saul and David and Matthias, like Paul and Peter and Joshua have, through the setting apart, received "largeness of heart," extended influence, increased wisdom, enlarged vision, and new powers. I have seen many who have been given "a new heart" and who have been turned "into another man" and made into a "new creature."

I bear witness, too, that revelation is with the Church constantly and in marked degree, not only in the call of leaders, but in the interpretation of the gospel truths and in the practices of the Church. This I know.

In the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve Apostles. The Relief Society Singing Mothers will now favor us with, "My Soul Is Athirst For God." The closing prayer will be offered by Elder Samuel A. Hendricks, formerly president of the West Central States Mission, after which this Conference will be adjourned until 2 o'clock this afternoon.

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The Relief Society Singing Mothers Chorus sang, "My Soul Is Athirst For God."

### President David O. McKay:

You will be interested to know that the music to the anthem to which you

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have just listened was written by Sister Florence Jepperson Madsen, who led the Chorus.

Brother Samuel A. Hendricks will now offer the benediction.

Elder Samuel A. Hendricks, formerly president of the West Central States Mission, offered the benediction.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened in the Tabernacle at 2 o'clock p.m., Saturday, October 11, 1958. President David O. McKay presided and conducted the proceedings.

The Relief Society Singing Mothers from the three Southern California regions furnished the choral music for this session.

### President David O. McKay:

To those who are unable to gain admittance to the Tabernacle, we are pleased to announce that over-flow meetings are held in the Assembly Hall and in the Barratt Hall where these services are being broadcast by television.

The singing for this afternoon's session will be furnished by the Relief Society Singing Mothers from the three Southern California regions, conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ. We shall begin by the Relief Society Singing Mothers rendering, "Come, O Thou King of Kings."

The opening prayer will be offered by Elder Herold L. Gregory, formerly pres-

ident of the East German Mission, now called North German Mission.

The Relief Society Singing Mothers Chorus sang the hymn, "Come, O Thou King of Kings."

Elder Herold L. Gregory, formerly president of the East German Mission, offered the opening prayer.

### President David O. McKay:

Elder Herold L. Gregory has just offered the invocation. The Relief Society Singing Mothers will now favor us with, "God Shall Wipe Away All Tears." After the singing, Elder Richard L. Evans will speak to us.

The Relief Society Singing Mothers Chorus sang the anthem, "God Shall Wipe Away All Tears."

### President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve will be our first speaker. He will be followed by Elder Hugh B. Brown.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters, in that spirit of prayer of which President Clark spoke so beautifully this morning, I pray that I may be given utterance to say that which would best be said in this place and at this time.

I think to those of you who have heard what has preceded at this conference, it must be somewhat apparent that there has been a considerable and, I think, significant emphasis and reaffirmation of the principle of revelation,

of continuous revelation—or at least it has seemed so to me, as I have sat and listened with you.

There were some events associated with the dedication of the London Temple which I should like to relate, also. Our President went there, and we had arranged a press conference for him on the late afternoon following what was to have been the morning of his arrival, thinking that he would have time for rest and still time to face that arduous task.

But his plane was three hours late, or more. He had been up all the night before with those who accompanied him, President and Sister Smith and Brother Reiser, and there was no time for rest; and he faced that battery of some thirty or forty newsmen representing the great London dailies and others of the British Empire and the wire services, and the BBC television camera.

They pressed many questions, difficult and sometimes tenacious and penetrating questions, as is the function of alert and seasoned newsmen. He met them forthrightly, with some declarations of affirmation as to things we would know and how we could be assured of knowing them. They were respectful, but one always wonders what will happen the morning after when what was said appears in print, with the reporter's personal color or understanding or misunderstanding on it. Some of us worried about it considerably. I saw the President in the lobby of the hotel that evening and expressed some of my concern, and he made a very significant statement. I do not know whether he remembers it or not, but I think I shall not forget it. He said, "When I have said what I know to be true, I do not worry about the consequences."

This put me in mind of that great statement of the Prophet Micaiah as he declared to Ahab, the king, those things which the Lord God had given him to speak. The king had previously said that he hated the prophet because he never prophesied him good, and the prophet replied: "As the Lord liveth, what the Lord saith unto me, that will I speak." (I Kings 22:14.)

It is the burden of the prophets always to speak what the Lord God saith, no matter who likes it or who does not, or what one would wish to be the truth. It takes a kind of courage beyond what most men have reason to reach down for.

We might just as well have slept, those of us who didn't sleep so well that night, because the newspapers the next morning were factual and respectful, and none of them that I knew of had reached for the sensational, or the old false representations, that some of us had been accustomed to in times gone by.

President McKay's calm and assurance, which is so characteristic of him, was in evidence again (with which calm assurance some of us may have felt he has sent us at times into the fiery furnace, but we have never found ourselves scorched, and he has never sent us where he was not willing to walk with us).

To hear him six times deliver significant addresses at six of the dedicatory sessions, to hear the repeated notable dedicatory prayer, a meaningful document, inviting attention to the fact that the Magna Charta, 1215 A.D., had been signed in that same County of Surrey where the temple was now being dedicated, was a great privilege and a moving experience. And to celebrate with him his eighty-fifth birthday in that far land was a sweet occasion that some of us will never forget. And long before he arrived, he was with us, many times a day, because we had made a motion picture explaining the purpose of temples, with President McKay's voice and picture in colored film, and as those 76,000 and more visitors came and went into tents where this film was being shown, we heard his voice from fifty to one hundred times a day as the tents filled and emptied about as fast as the film could be shown. It was a choice and glorious occasion.

Now, one thing these newsmen wanted to know, some of them, is, "How do you know? How can you know some of these things?"

Does it seem a thing strange that the Lord who admittedly had prophets in former days should have them in this day? Does it seem a thing strange that there should be living prophets as well as dead ones? Does it seem that this people in this time should need less, for these changing times and changing conditions, the interpretation of the everlasting principles and standards, and less need a living voice to help to find the way? Is there less of wilderness in our generation and in our world than ever there was? Or less need for living prophets? Does it seem that the Lord would give prophets to one small people in one small place at one limited time, and leave all the rest of his children for all of the rest of time without the living witness of his words, and the

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interpretation of them according to their own time and day? Just consistency and reason would seem to suggest living prophets and continuous revelation without any deep-seated affirmation of it within our souls.

As to answering the question of the newsmen, "How can you know?" Of course, you can go back and read the record. We invited the attention of some of them to the fact that a prophet a century and a quarter ago had said that tobacco was not good for man, and that medical science was now affirming it. And they said, "Then in this respect your prophet was a century or so ahead of the findings of medical science." And we let them say it. We did not have to say it for them.

But beyond tangible and specific historical evidences, there are things a man can know inside his soul that are beyond the things he can touch and see and rest his feet upon, which are undeniable.

And as to those friends to whom President Richards spoke so earnestly yesterday morning, I would witness to them, also, with him, that this in which we are engaged is not merely a vocation or a profession, but the dedication of a life to a conviction that cannot be denied.

And as to how one can know: He who does not know cannot know that another man does know, and some things are so certain within the souls of men that they cannot be denied.

A few days ago President Clark spoke a sentence that I have not been able to forget. He said, "We are no better than we are." It is profound in its simplicity and it leads into many applications. Our positions do not make us better, or do not assure our being better than we are. I know of no generalizations that would save the souls of men. It is the specific performance of specific things that make men better—not theory, not merely the fact that there is a set of principles or that there are commandments, or that there is counsel, but the living of it.

I am thinking of the Danish sculptor of great fame, Thorvaldsen, who chose to be buried in the midst of his works—not in a cathedral or a cemetery, but in a museum among the monuments of

his own making—in the midst of his statuary; and there what he made and what he did with his life surrounds him. He did not theorize upon sculpturing, only, but with his hands and with his creative gift he fashioned those things and he lies there in the midst of his works, as we all shall do someday—and it will not be the theories or the discussions or the speculations or the set of principles or the set of commandments that shall save us. We shall be no better than we are. We are no better than the tithing we pay, no better than the teaching we do, no better than the service we give, no better than the commandments we keep, no better than the lives we live, and we shall have a bright remembrance of these things and we shall, in a sense, lie down in the midst of what we have done when that time comes, and never in my life have I felt more fully to say with all the earnestness of my soul, "We thank thee, O God, for a prophet, to guide us in these latter days."

My beloved brethren and sisters, may we take counsel with each other. There is safety in counsel: counsel with our children, with the family, with our friends, with our Father in heaven, and not attempt to live life alone and to make the decisions alone, but to strengthen each other, and encourage each other, and go forward and do what there is to be done and follow the living leadership as the prophet interprets for us the great principles and commandments of all time.

I thank God for a prophet this day, for an assurance that I am not alone in life, and that you are not, that we none of us are, nor are left without inspired leadership. Thank God for it. And I leave this witness with you, in the name of him in whose name we do all things, and in whose name we are met, our Lord and Savior, Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans of the Council of the Twelve. Elder Hugh B. Brown of the same Council will now speak to us. He will be followed by Elder Levi Edgar Young.

## ELDER HUGH B. BROWN

### *Of the Council of the Twelve Apostles*

As we grow older and have more experience in the ministry, we become increasingly aware of our utter dependence upon divine guidance and inspiration, and therefore it is not just habit that causes us so frequently to ask for that guidance and to solicit your help, sympathy, and prayers.

Like Elder Richard L. Evans, it was my pleasure to attend the dedication of the temple in London, England, and I appreciated the privilege.

Two of the most frequent questions asked of us as we travel are, "What is your creed?" and "What distinguishes your Church from others?"

We do not have a written creed in the usual sense of the word. However, we do have a concise and authoritative statement of the beliefs of the Latter-day Saints given by the Prophet Joseph Smith, in the early days of the Church, known as the Articles of Faith. In that statement we declare our faith in God the Father, in Jesus Christ his Son, and in the Holy Ghost; known generally as the Holy Trinity. We declare our conviction that men will be held accountable for their own sins and will not be answerable for the sins of others, that there are certain principles and ordinances that must be believed and observed by those who would gain salvation, and that those principles and ordinances must be taught and administered by men who have authority in the apostolic Church as organized in the Meridian of Time, of which Jesus Christ was, and is, the chief cornerstone.

In this declaration we affirm our faith in the atonement of Christ and its universal applicability. We believe that he will come again, that there will be a thousand years of universal peace. We make the statement that we believe in sacred scriptures, ancient and modern; that we believe that men are entitled to freedom of religious belief. We honor and sustain the laws of the land. We commit ourselves to Christ's standard of moral conduct, and service based on love of God and of fellow men.

As many sermons have been preached and much has been written on each

of these articles, I shall not elucidate, but I should like to refer for a moment to the ninth Article of Faith.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

This simple and forthright statement of faith in revelation has elicited the criticism of some of our friends, because it includes past, current, and future revelation. Many other churches profess belief in the revelations recorded in the Bible, but they do not believe that God still reveals his will through chosen prophets on the earth.

We declare that the line of communication between heaven and earth is open, and operating, as anciently. We believe that revelation is continuous and expedient, and is suited to the times in which it is given. When we make that statement, it follows that we believe in scriptures other than the Holy Bible, because divine revelation is the word of God, and his word is scripture. We unequivocally declare our faith in the Bible as the word of God, and we specify the King James version thereof.

Our acceptance of other revelation does not diminish our faith in the Old and New Testaments. On the contrary, our belief in the Bible is strengthened and our understanding of it clarified by these new corroborative revelations.

Among the volumes of scripture in which we believe, the one most frequently referred to by friends and critics is the Book of Mormon. It has had the largest circulation and has elicited more comment during the past century, favorable and otherwise, than any other modern book.

This book is an inspired text, having been written by various prophets who lived in America at the times of which they write. It is a sacred record of the ancient inhabitants of America, covering in the main that portion of their history from about 600 B.C. to 400 A.D.

Its message was inscribed on metallic

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plates by various authors. These writings were abridged by the Prophet Mormon, one of the last survivors of a dwindling race. It is therefore known as the Book of Mormon. He entrusted the plates to his son, Moroni, who was the last of the Nephite historians. Moroni deposited the plates in a stone box on a hillside and some fourteen hundred years later he, at that time a resurrected being, revealed their hiding place to Joseph Smith, the prophet, who translated what is said to be reformed Egyptian characters into English by the gift and power of God.

It is doubtless this element of the miraculous which disturbs many who hear of this record and causes some to shrug it off without further interest. It seems strange to us that believers in the Judeo-Christian Bible should be skeptical of the miraculous.

Miracles form an important part of the Old and the New Testaments. The story of the earth life of Jesus of Nazareth continues to grip the hearts and intrigue the minds of men, largely because of the miracle of his birth, the almost daily miracles he performed during his ministry, and the transcendent miracle of his resurrection and ascension. Moreover, he left his apostles and disciples with a promise of a miraculous reappearance in the last days. Paraphrasing the Apostle Paul we ask, "Why should it be thought a thing incredible that God should reveal his will to his servants, the prophets, as he promised to do."

One remarkable fact about this book is its continued popularity and appeal. One hundred thirty years after the first edition was published, it is still a best seller, over thirty-five thousand copies being printed in English each year, and other thousands distributed in the twenty-seven different languages into which it has been translated. Nearly three million copies of this book have been distributed in almost all countries of the world in the last century.

Yes, we do believe the Book of Mormon to be the word of God, and we believe in the miraculous that was involved in its preservation and production. There have been many who have sought to discredit it, many things have been written against it, but in more

recent times some of our friends who have made a careful study of the book have made statements which are significant. I shall refer to one or two taken from a little book called, *The Book of Mormon Message and Evidences* by Dr. Franklin S. Harris, Jr. Charles H. Hull, professor of American history in Cornell University wrote:

"I am perfectly willing to say to anyone that I suppose the Book of Mormon to be one of the most famous and widely discussed books ever published in America."

Says a Rochester newspaper, "The book itself remains on which was founded the greatest religion of the continent and the century. It was not the book itself, but the wonderful influence it had on America that counted."

And a former Secretary of Agriculture, who had read the book carefully said, "Of all the American books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution in opening one of our great frontiers."

Now, our declaration regarding the Book of Mormon is a solemn one. If it is false, it is almost blasphemous. If it is true, then all who believe it are under a solemn obligation to its author to proclaim its truth.

One of the prophets of that book emphasized this fact in the following words, and I read from Second Nephi:

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." (2 Nephi 2:8.)

And further in his same book, after reciting the miraculous events in the history of the Israelites, he said,

". . . I say unto you, that as these things are true, and as the Lord God

liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved." (*Ibid.*, 25:20.)

It is the message of the Book of Mormon that has caused people from almost all nations of the earth to accept it as the word of God. Its inspiring theme and divine message, from the title page to the last chapter, constitutes the testimony or witness of a whole nation of people that Jesus is the Christ, the Son of God, the Creator of the world, the Redeemer of mankind. It bears witness to the efficacy of the atonement, of its universal application and its value to all individuals who will accept his word and keep his commandments.

We urge our friends to examine the book itself, to check its claims, listen to its message and to feel of its spirit. Yes, we believe in continued revelation, ancient, continuous, current, and future.

And personally, I wish to bear my testimony with those that have already

been borne that the Church today, the kingdom of God, is being led by revelation. God is not the author of confusion. He does not work in dark places. He makes it known to the world when he appoints a prophet, and I testify that I know as I know I live, that this Church today is guided by prophecy and by revelation, and that these men whom we honor are prophets of God.

I pray that he may help us to live as though we believed it, to be true to ourselves, to them and to God, by carrying out the instructions they give, and living the gospel of Jesus Christ, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Hugh B. Brown of the Council of the Twelve has just spoken to us. Elder Levi Edgar Young of the First Council of Seventy will now address us. He will be followed by Bishop Thorpe B. Isaacson.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

In the Doctrine and Covenants we read these words of the Prophet Joseph Smith, "Seek ye knowledge out of the best books, words of wisdom." (See D & C 88:118.) Today I should like to read to you some of the words of wisdom which I have found in good books. Some of these words are from the Bible, some are from the writings of Abbott Lawrence Lowell, late president of Harvard University, and from other sources. All these sources and many more good books are easily available to all of us. I am very much interested in them and wish to pay attention to the Prophet's words.

Our pioneer fathers read the best books. Sometime I shall tell you what books they brought to this valley with them. The founding fathers read most of the best books of their time and in many languages. They were educated and wise men.

What is "wisdom"? President Lowell says, "We think of wisdom as a part of religion. In its highest strains it involves wisdom as an attribute and emanation of God, such that, if a man

take her as a companion and guide, he shall find righteousness and happiness. Such wisdom demands serenity of temper, a judicial attitude of mind, a habit of seeking what good reasons and motives, rather than what *bad* ones, others may have for differing from us. It demands not only a negative, but a positive intellectual integrity, a desire to understand that which contradicts, as well as that which supports, one's own views of what is just and wise. This means an open, earnest mind, a mind based upon wide and deep insight into ultimate realities."

Men are not born with wisdom, they acquire it by habitual self-control, by looking not at the popular impulse of the day, not by conforming, not by mass participation, *but* at those principles that endure and are eternal.

The following words, which I now quote, will be particularly helpful to our missionaries: "There are thousands of men in the world who live on a high moral plane and are not thought self-righteous. If we have any insight into the deeper springs of human nature, we

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will meet them constantly in the journey of life. If we have not the insight, we will not see them, for they do not make a show of virtue. But they have upheld it in others by their example, and make the world better by their presence."

What does Paul mean when he says (Corinthians), ". . . they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (II Cor. 10:12.) He further says, "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.) Let us integrate this wisdom into our lives.

Let us be wise in training our children, and remind ourselves often that all young people need heroes to emulate. There is no life of the mind or aspiration of the spirit without emulation of great heroes. Let us remind them too, that opportunity is often *made or seized upon by men*, rather than thrust upon them. The lives of two of the most eminent American historians—Prescott and Parkman beautifully teach this great lesson. Our children must feel at times that they are in the company of a great human spirit.

May I pause here to say some words on juvenile delinquency. William Ellery Channing, the great historian, writer, and teacher said, "No state of mind, not even positive suffering, is more painful than the want of interesting objects." In other words, boredom causes crime. If we had wisdom enough in the community one cannot doubt that crimes, which all good men reprobate, would be less prominent . . . we should be so wise as to discover the causes and remove them.

To leaders and workers I say—ponder on these words in Genesis, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me." (Gen. 32:24, 26.)

We read—wisdom is better than strength. Wisdom is better than weapons of war.

Woe unto them that are wise in their own eyes, and prudent in their own sight.

We read in our newspaper the other morning these words of Secretary of Labor James P. Mitchell. They are, I believe, wise words. "Civil rights is not solely a legal problem. Basically it is a moral problem." It will always be a problem in America, as long as children hear parents and neighbors utter derogatory remarks about other races, creeds, and religions. Our hiring practices in labor in the future, he says, will have to be based on ability and qualifications for the job, without regard to age or sex or race or creed or national origin.

Let us not be satisfied with a mediocre standard of our life's work. Destiny does not bless a man unless he has endurance to wrestle until the breaking of the day.

Our Father in heaven, help us to get wisdom and use it in our lives, we humbly pray. Amen.

**President David O. McKay:**

Elder Levi Edgar Young of the First Council of Seventy has just spoken to us. We shall now hear Bishop Thorpe B. Isaacson of the Presiding Bishopric.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

President McKay, President Richards, President Clark, my dear brothers and sisters: One cannot help feeling humble whenever he is occupying this position. I think it is the best lesson we have in bringing one to true humility, and I humbly pray the Lord will

sustain me today as I occupy this position.

We come to these conferences happy, cheerful, full of love, with tolerance and kindness to mankind, and with gratitude in our hearts to God, our Heavenly Father. Truly, it is always

good to meet in the conferences of the Church. There is always a beautiful spirit here, one of thanksgiving, one of friendliness, one of brotherhood, and one of appreciation for each other, and particularly to our Heavenly Father for the blessings that he has bestowed upon us individually and as a people, as a Church, and as a nation. It is always good to feel the wonderful spirit that is here, to shake hands with friends and old acquaintances, leaders of wards and stakes, and to feel truly the inspiration of the Lord that is always here in these sessions. I think everyone who attends a general conference of the Church always feels that there is an unusually rich spirit here not enjoyed any other place.

A man called me yesterday who had not attended a session of the conference. I think he had never before in his life attended. Sometime ago I urged him to come to one of these conferences, and then he could express himself and pass judgment. He called me later and said, "I attended a session of the conference, and I have never felt like that before. I did not realize how wonderful it was. Truly, the Spirit of the Lord is here in these conference sessions."

If I may, I would like to say a word or two about the dedication of the London Temple and our trip to London and return. My wife and I had the pleasure of taking a plane from Salt Lake to New York, and then to London, in company with Elder and Sister Richard L. Evans. It was wonderful to be with them. Truly, they are very choice and wonderful people.

As one flies the big blue Atlantic Ocean, no matter how many times he may have flown it before and even though the plane seems safe and smooth, nevertheless, there is a little tension. When you look down and you see the blue water below, you realize that you are just above the ocean, and then you look up and see the stars in the heaven, and you really feel and know that God is at the helm, and it is a comforting feeling. Then to have people with you like Brother and Sister Evans is always very comforting indeed, and it was to us. We shall always be grateful for their association, for the

companionship and friendship that we enjoyed with Brother and Sister Evans on that great trip.

There were so many beautiful experiences and incidents that happened in connection with the dedication of the London Temple that perhaps one does not truly sense an experience like this unless he is actually in attendance, and it was a beautiful occasion. A rich outpouring of the Spirit of the Lord was present, and the spirituality of every session was outstanding. There was a spirit of love, a spirit of thanksgiving, a spirit of friendship, a spirit of brotherhood, and a true spirit of worship present. Many of the Saints had made great sacrifices and effort to be in attendance for the dedication of this temple. I wonder if we can realize that many of them had never before seen the prophet of the Lord, the President of the Church. They were deeply touched as were we all.

In my visits to the islands of the Pacific, I had always thought that our Hawaiian friends in the islands were the only ones who could sing, smile, and cry at the same time, but at the dedication sessions of the London Temple, I saw others who would smile, sing, and cry at the same time, and in nearly every session, we experienced that same observation. It was because they were deeply touched, humble, and grateful.

We heard many stories there regarding the sacrifices that were made by many individuals in order to attend the dedication. One man had saved all he could for over two years in very small amounts, and in our figures equivalent to 5c, 10c, 15c, etc. in order to have enough money to attend the dedication when that time came. He was so anxious to save up enough money so he could attend the dedication, but when the time came for him to go to the temple, he discovered that he lacked about \$30.00 in having enough money for him to attend. To some of us, that would not seem very much, but to him, it was the difference between his being able to go and not going. Someone learned that he needed an additional \$30.00 and saw to it that \$30.00 was furnished to him so that he could go and not be denied this great ambition

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and dream. Then this good man said, "I appreciate this \$30.00, but I want to pay it back. However, it may take me a year to do it." You see, some of these choice people have difficulty financially, and they do not have the means. I wonder if we realize the difficulty that many of our Saints have in different parts of the world and the problems they encounter in these far-off lands so far from the headquarters of the Church.

Another good man who had waited and dreamed for this occasion was a faithful member of the Church, and he, too, had tried to save all he could, hoping that he would have enough money saved up so that when the time came for the temple dedication, he could attend. Just shortly before the time of the dedication, he became ill, and his doctors told him that it would not be wise for him to go because of a very serious illness that had come to him and perhaps an illness from which he could not recover. This good man said, "Then the money I have saved for this occasion must be used by someone else so that he can go and receive the blessings that I had hoped to receive." He had never been in the temple in his life. He had hoped and planned to go, and now he was denied that blessing, but he was willing and anxious that someone else should have that blessing. It made nearly all of us ashamed to live so close to the temples and rarely attend and then to realize the great effort that our brothers and sisters have been putting forth in far-off countries in order to go to the temple.

We were grateful to hear the prayers of the prophet, President David O. McKay. As one of the brethren said this morning, when the young people there (the missionaries) watched President McKay speak and heard his prayer, they did not need to be told that he was the prophet. Everyone could feel it. It was a great, personal, spiritual strength to all who attended. Because of the power that was given to them by the President in his talk and in his prayer, we felt that every person left there with a firm resolve to rededicate his life to the Lord. The occasion there was heavenly. It was uplifting. It was spiritual.

May I be permitted to quote one or two thoughts from that beautiful appropriate, spiritual dedicatory prayer, and since it has now been published, may I plead with you to please read it. When you read it, try if you can to imagine that you are sitting in the temple in London hearing the prophet of the Lord pronounce that prayer. Then you, too, will be greatly strengthened. May I quote one or two thoughts:

"May we first express overwhelming gratitude just to be alive in this great age of the world. We pause this morning to open our hearts to thee for this special privilege. No other time in world history has been so wonderful—no other age wherein thy secret powers have been more within human control; in no other era hath thy purposes been nearer human comprehension. Help us, O Lord, truly to live!"

One more thought: "But thy mercy, thy wisdom, thy love are infinite; and in dispensations past thou hast pleaded, as thou dost now plead, through chosen and authoritatively appointed servants, for thy erring children to heed the gospel message and come to thee."

If the world would read that prayer and accept it, it would not be where it is today.

I truthfully believe that there are one million members of this Church—at least those who are old enough and who realize the value of prayer—who are praying each day for the President of the Church, the prophet of the Lord, and for the General Authorities of the Church. We are so profoundly grateful to you for your prayers and your faith.

Yes, this is a great age in which to be alive, but we also have some fears. Peace or war? What price for peace? We hear so much about war and different weapons of war that sometimes we are concerned. There are factions at work to divide this nation. There is developing, sad as it may seem, a feeling of bitterness between groups within our nation. The monster of inflation is eating away. The nation and the American public are in the greatest debt they have ever been in. The debt now has reached an all-time high—a good reason for concern. The world has not followed the counsel of the Church.

What price for peace? There are many who say now that bombs are being made to destroy civilization. What of our wives and mothers, our babies and children, and our grandchildren? Probably the greatest problem today facing this world is how to get peace. A great scientist has said that it is possible for certain individuals who have the controls of war to lose their balance of faculties in anger and have bombs dropped, and in so doing, destroy mothers, wives, children, and innocent people by the millions. One bomb, it is said, dropped in the city of the Los Angeles area could destroy every living creature and cause every building to fall in ashes between Santa Monica on the west, Los Angeles, Long Beach, Pasadena, and San Bernardino on the east.

What price for peace? There are some scientists who predict that we are headed for very serious trouble from spawning radiation. There is perhaps an answer to it all. Power? Power is not the answer. Faith is the answer. Would the people of this nation be willing to live in accordance with the teachings of God in order to guarantee peace? In recorded history, we have recognized that in times past, because of the righteousness of the people, the Lord has seen fit to protect a nation and stay the hands of those who would destroy civilization.

Prayer is that weapon. Prayer is a force as real as gravity. True prayer and worship have always been an acknowledged necessity of all mankind. One poet has called prayer "the bridge which reaches from earth to heaven, and the one pathway from despair." I wonder if we are on speaking terms with the Lord. Do we have companionship with him? Can he reach us if he wishes to?

The other day in a meeting in the temple, President Clark was offering the prayer. It was so sacred and so beautiful that one hesitates to mention it. He prayed for the membership of the Church, pleading with us to make sure that we are living so that God can speak to us if he so wishes. I wonder if this nation and the nations of the world would listen if God spoke to them.

Someone has said there are too many

people trying to get along without God, and too many nations have turned from Christ. Religion is considered by those who know the meaning of it as the greatest blessing that can come to man. There is no place in the world that does not contain some trace of God. He has left his sacred marks everywhere, and they need only to be found to be realized.

"Religion is the bond that binds man to God. It is the golden arch that leads to happiness; destroy it and chaos will result."

Religion is playing a great part in the lives of men today, and if men would accept the true religion, there would be no war because in the gospel of Jesus Christ, one finds peace, not turmoil; love, not hatred; and the answer to the turmoil in the world and the threat of war is the acceptance of Christ and his teachings, for Jesus is the Son of God, the Savior of the world.

The gospel of Jesus Christ will play the most important part in any man's life. "The only man who can be triumphantly hopeful in these days is the man whose heart is knit to the coming of the kingdom of God."

What price for peace? Power? "Power is never good except he be good that has it." The key to all our problems, to life itself, is God our Father. He is every man's first need. One writer has said: "Give me a light that I may tread safely into the unknown," and one replied, "Go out into the darkness and put your hand into the hand of God—that shall be better than a light and safer than a known way."

And this might help: "Oh, God, as I begin this day and this new way of life, I put my hand in thine. May I not miss a step with thee today; may I be controlled by thy love. May my strong urges be taken hold by thy love and turned toward thy kingdom."

What we find in life depends upon what we give life. The same skies are dull and leaden to one, but glorious with their own blue to another. So often we leave beauties and experiences of worth unappreciated and untouched, even unseen. I wonder if we could not change our lives a little and say, "Let us all be kind to one another, for most of us are fighting a hard battle anyway."

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I want to bear testimony that God lives and that Jesus Christ is his Son. I know as I know that I live that there are prophets in the earth today, the same as the prophets of old. May God bless the membership of this Church and the youth of this Church particularly. Let's take care of them, because in not too many years, this building will be filled with those who are young today.

May God bless us I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just listened to Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church.

Sister Florence Jepperson Madsen will now lead the Congregation in singing, "Praise to the Man Who Communed With Jehovah." Elder John Longden will speak after the singing.

The congregation and the Singing Mothers Chorus joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

### President David O. McKay:

Elder John Longden, Assistant to the Council of the Twelve, will now speak to us. He will be followed by Elder George Q. Morris.

## ELDER JOHN LONGDEN

### *Assistant to the Council of the Twelve Apostles*

Thank you, my brethren and sisters, those of you who were here this morning for your sustaining vote. I assure you that I will do everything within my power to be worthy of that vote as I go about the Church serving the membership, our Heavenly Father and his Son, Jesus Christ.

I would be ungrateful if I did not mention something about one of our colleagues, Elder Clifford E. Young. It was not my privilege to be here when he passed away, so I did not attend his funeral service. I was touring a mission at the time. I am most grateful for his companionship, for the splendid characteristics exemplified in his life, integrity to his calling, his faith and testimony of the gospel, and his unselfish service, many times, I am sure, filling his assignments when he was suffering physically though he did not indicate it.

I pray that I may imbibe and partake of these excellent lessons.

Then I welcome and look with joy and great anticipation toward associating with these two splendid men you sustained this morning, Elders Critchlow and Dyer. I have known them both for many years, thirty or upwards. Having been employed by the same company that Elder Critchlow has been

with for so many years, I have seen him under fire, but he has always come through a devoted son of God.

Likewise with Brother Dyer. I have known of his work in the Church and just recently as I had the privilege of attending the Kansas City Stake conference, I felt of his spirit there and the spirit of many of his missionaries. So I am looking forward to closer association with these splendid servants of the Lord.

And now I would give you words to live by if the spirit will so dictate. I am reminded of an experience that happened in the life of President George Albert Smith. Several years before he became President of the Church, he gave a home for some months to a couple from Holland. They could speak but a few words of English and could understand very little English. However, the Dutch brother insisted on going to the English-speaking fast meetings and after about the third fast meeting as President Smith and he were walking back to the Smith home, President Smith asked, "Why is it that you insist on going to the English-speaking fast meeting when you understand so little of what is being said?" Here was the significant reply from the Dutch brother, "It is not what I see that makes

me happy. It is not what I hear that makes me happy. It is what I feel that makes me happy, and I can feel just as good as anybody."

Yes, there are many who hear and yet do not hear. There are many who see, yet do not see. If our lives are in tune with the glorious teachings of the gospel of Jesus Christ, then we can feel just as good as anybody. We feel as good as anybody because we have a witness and a conviction that Jesus is the Christ. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) There is no hesitancy, no surmising, no groping, but an assurance that God lives, that he is the Father of our spirits and that Jesus is his Divine Son, that they have again appeared in the earth in this dispensation as we have so gloriously sung a few moments ago.

Yes, I am grateful for the testimony of Joseph Smith.

It is interesting that I should have copied that testimony and his witness and that this song should be sung just previous to my being called to occupy this position. May I give it to you? He likened his experience to that of Paul when he said:

"However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise." (Joseph Smith 2:24.)

Then Joseph further says:

"So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they

did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (*Ibid.*, 2:25.)

My, what a powerful testimony! And there are thousands throughout the Church today, yes, thousands upon thousands who have a witness within their hearts that God lives, that Jesus is the Christ, that they did appear to the boy Joseph Smith, even though they have not seen or experienced a like privilege. The Holy Spirit bears witness to this in the hearts of young and old alike. They feel good inside because they are living the truths of the gospel which have been revealed in this day.

I should like to give you the witness from a young girl, seventeen years of age, a beautiful young lady, growing into womanhood. There was a period in her life when she might not have been too sure of her religious convictions, but she is being reared in a good home where the tenets of the gospel are lived, where parents (the father now passed away) feel good because they are in tune. Then she has some wonderful teachers and instructors in the organizations of the Church. Today she feels good because she has a burning testimony.

May I read her witness?

First, she said a group of MIA young folk invited some young people of another church to visit a fireside. Sixty of them responded; there were only forty members of our Church present. She says there was a great impression made upon many of the young folk, both members and nonmembers. They loved their teacher, Sister Nona Dyer, who happens to be the daughter of

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Brother and Sister LeGrand Richards. Here is her witness:

"I really love the gospel, and it is the most powerful influence in my life. It seems that the older I get, the deeper the spirit of the gospel penetrates my soul, and the more beautiful life becomes.

"I certainly do admire Daddy for the way he lived the gospel and the example he set for others, and Mother, who is so unselfish. I just hope that someday I can learn to be that kind of person and give something to others in return for what has been given to me."

These words we have heard, my brethren and sisters, are words to live by. They bring peace and joy and hope in our hearts, regardless of what the conditions in the world may be. As we follow truth and abide by gospel teachings, we have no need to fear, I assure you. Regardless of who we are, we must keep alive this testimony in our hearts.

In conclusion, I will give you an experience that came to me from my colleague, Elder Clifford E. Young, a year or so ago. It seems that before President Heber J. Grant passed away, and many of you know that he was ill for many months, but three or four weeks before he passed away, Brother Young was in his home visiting him. President Grant uttered this prayer: "O God, bless me that I shall not lose my testimony and

keep faithful to the end!" Here was the prophet of the Lord at that time, holding the keys of the kingdom, praying that he would not lose his testimony, that he would remain faithful to the end, even though he lay on his sickbed and must have known that he would never be well again.

Does it behoove us, then, brothers and sisters, to be faithful to the end that we may keep alive our testimonies through our works? The Holy Spirit will keep us feeling good if we do our part and remain faithful to the end.

I bear witness to you that I know that good feeling because I know God lives, that Jesus Christ is his divine Son, that Joseph Smith was and is a prophet of God and those who have succeeded him down to President David O. McKay are prophets of God, and he, President McKay, has the mantle of authority and holds the keys of the kingdom of God in the earth. And I bear this testimony in the name of Jesus Christ our Savior. Amen.

### President David O. McKay:

Elder John Longden, Assistant to the Council of the Twelve, has just spoken to us. Elder George Q. Morris of the Council of the Twelve will be our next speaker. He will be followed by Elder S. Dilworth Young.

### ELDER GEORGE Q. MORRIS

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I am wholly dependent upon your faith and the blessings of the Lord in directing me to say what I shall say upon this occasion. I have been thrilled with the proceedings of this conference. Many things have been referred to, and among them was the testing that we undergo in this life. Patriarch Smith referred to that, and in the few moments for me to speak I should like to make some reference to the uses of adversity. We are all subject to adversities. I need not enlarge upon that.

The Lord said to Adam that for his sake the earth was cursed and that he

should eat his food in sorrow all the days of his life. The scriptures say that man is born unto trouble as the sparks fly upward, which means that it is in the design of God that we should have these adversities and experiences in the world. In the midst of life, death and a sea of trials and troubles are ever with us. So none of us are free from them, and it follows that we should find some way of meeting them successfully. As the Lord planned this earth, and in these plans were these problems, trials, and difficulties, he would not leave us without the means of meeting them, and so sent his Only Begotten Son, the Lord

Jesus Christ, to the world to bring us the means of meeting all the conditions that we have to meet in this world.

As the Apostle Paul in the midst of Mars' hill was declaring to his pagan listeners the unknown God, he said: "For in him we live, and move, and have our being; . . ." (Acts 17:28) and the Lord Jesus Christ in whose hands the Father gave all things has said, "I am the light and the life of the world." (See John 8:12.) It follows that if we are truly intelligent we will center our lives in him.

I should like to read to you a few short testimonies of those who may have done so. The scriptures say: "It is better to go to the house of mourning than to the house of feasting. . . ."

"Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." (Eccl. 7:2-3.)

I wonder if we realize the truth of that. Let me read these testimonies. There are a number of them, but they are very short and to the point, and they may have messages that will uplift and bless many who are here or who will hear them, who are in need of them.

"Sweet are the uses of adversity, which, like a toad, though ugly and venomous, wears yet a precious jewel in its head." (Shakespeare.)

"Affliction is the wholesome soil of virtue, where patience, honor, sweet humility, and calm fortitude, take root and strongly flourish." (Mallet.)

"Paradoxical as it may seem, God means not only to make us good, but to make us also happy, by sickness, disaster and disappointment." (C. A. Bartol.)

This short one, which evidently came from the heart of the woman who expressed it struck me forcibly: "Ah! If you only knew the peace there is in an accepted sorrow." (Mde. Guion.)

"It is a great thing, when the cup of bitterness is pressed to our lips, to feel that it is not fate or necessity, but divine love working upon us for good ends." (E. H. Chapin.)

"Affliction comes to us all not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day;

not to impoverish, but to enrich us." (Henry Ward Beecher.)

The Prophet Joseph Smith one time said, when someone had remarked that somebody had affliction because of their sins, that it is an unhallowed statement to make, that afflictions come to all. And M. Henry said: "Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. Sanctified afflictions are spiritual promotions."

I wonder if we may not at some later time envy those splendid people who have had so many afflictions. "No Christian but has his Gethsemane; but every praying Christian will find there is no Gethsemane without its angel." (T. Binney.)

The final one: "Strength is born in the deep silence of long-suffering hearts: not amid joy." (Mrs. Hermans.)

The Lord has expressed himself about these adversities that come, and I speak, for example, of the Prophet Joseph Smith, who had adversity from the moment he delivered his glorious message of the vision in the grove. You will remember in Liberty Jail he cried out, "O God, where art thou? And where is the pavilion that covereth thy hiding place?"

"Yea, O Lord, how long shall they [thy Saints] suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?" (D & C 121:1, 3.)

What was the Lord's answer to this prayer? "My son, peace be unto thy soul; thine adversity and thine affliction shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.) Then the Lord held up before him other trials and difficulties that were to come, some even worse than he had had, but then said to him: ". . . know thou, my son, that all these things shall give thee experience, and shall be for thy good."

"The Son of Man hath descended below them all. Art thou greater than he?" (*Ibid.*, 122:7-8.)

So, in adversity we may have that which will exalt us, or we may have that which will degrade us. We may

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have that which, "if we endure it well," will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us.

The Lord Jesus Christ, the one perfect being in the world, was described by Isaiah as "despised and rejected of men, a man of sorrows; and acquainted with grief." (Isaiah 53:3.) That describes his life, the one perfect life lived in the world, full of love and of service. President Clark referred to his Gethsemane, and I will read the detail of it, the Savior crying to the Father:

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"And there appeared an angel unto him from heaven, strengthening him.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground." (Luke 22:42-44.)

And then on the cross, in the loneliness and terrible suffering of his dying moments, he cried out, using the words of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

Someone has said that in every great soul there must come a moment when he is left to himself, and no doubt at that time that was the feeling of the Lord Jesus Christ. The purpose of the Father in not removing the cup from the Savior in the depth of his suffering and the place sorrow may have in our lives is made clear in his answer to the Prophet Joseph's prayer, and in the testimony of the Apostle Paul as follows:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8-9.)

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (*Ibid.*, 2:10.)

I should like to close with the testimony of President David O. McKay.

"Upon the membership of this Church rests the obligation to teach the divinity of Jesus Christ, in whose perfection we find every virtue; in whom are combined in wonderful harmony all the powers of the soul; in whose life and teachings we can find every comfort, and if we go to him in humility and faith, every guidance and inspiration we need.

"Our Lord, our Savior, Jesus Christ, is the head of this Church. I know the reality of his existence, of his willingness to guide and direct all who serve him."—"The Man of Nazareth," *The Improvement Era*, December 1957.

I add to that testimony my humble testimony that Jesus Christ, the Redeemer of the world, organized this, his Church, through the Prophet Joseph Smith, and in it is the power of God unto salvation, and that he is directing it as here implied, through his servant, President David O. McKay, I bear this witness in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder George Q. Morris of the Council of the Twelve. Elder S. Dilworth Young of the First Council of Seventy will conclude this session.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

With all my heart I find echo in the testimonies which have been borne yesterday and today respecting the mission of Joseph Smith, the Prophet, and his relationship to the Son of God, even Jesus Christ. In the same breath I

wish, also, to tell President McKay, so that he can hear me say it, that I uphold and sustain him as a successor of Joseph Smith and a prophet of the living God. And I pledge myself, as I have in the past, to support him, his

counselors, and the Twelve in doing whatsoever I shall be assigned to do.

I say this now because I am going to do something which I dislike very much to do. For the few minutes that I have I want to change the tenor of this conference and talk of something else. Also, I should like to explain to you that I am going to reverse the process which I normally would use. I am going to make a conclusion, and then explain the reasons for it. Normally I would give the reasons, and then state the conclusion.

If I had a loaded gun in my closet, and ignored the possibility of my children using it, I would be a derelict parent. And if I said, in addition to that, "Why doesn't the Church do something about it?" I would be thought a fool, and justly, too. If I as a father knew of a condition which, though it might not be able to kill the body as a gun might, could slay my son's spirit eternally, and did nothing to change it, to the extent that I remained passive, the sin would be upon my head. Then if I should say, in addition to that, "I cannot understand why the Church doesn't do something about it," I would be vain, for so far as my family is concerned I am the Church. It is my responsibility to protect my family and not depend upon anyone else to do it. I may ask for help from Church members and others, but I am the primary protector.

In 1910 I stood next to the back fence of the Lowell School with several of my classmates. A seventeen-year-old boy was there—we were about eleven years of age—and he was exhibiting a picture and bragging to us small children his enjoyment of the situation depicted thereon. I need not tell you that the picture was pornographic in its nature, nor describe it further in detail. I saw it for not more than four seconds—just that long. It has been nearly fifty years, and I cannot, and have not been able to forget it. It has a way of boring itself into my mind, generally during the times I especially would not want it to.

The other day I was standing in a store near a magazine rack. In front of the rack were two young men, I

should judge about sixteen years of age. They each had in their hands a copy of a magazine they had picked from that stand. I was not so far away but what I could see at what they were looking. One boy would turn a page, then snicker and nudge his companion who would look, and then he in his turn would guffaw and in a moment or two repeat the process.

They did not purchase these magazines. After they had satiated themselves with the material therein, they put them back on the rack and went out of the store. I followed them for a moment and watched them go up the street. When they got out into the open, where they were not inhibited, from the noises they made, from the laughter, and the joking and the kidding with each other, I would not need to have been a prophet to have been able to predict what they would do that night.

Those pictures in the magazines were not one whit less than what I saw fifty years ago. How widespread do you brethren think that practice is? How far does it extend? I would ask you. My father never knew what I saw. I never did tell him. Do you know what your sons are looking at when they stop in front of drugstore, department store, other store magazine racks?

May I take from the Doctrine and Covenants two verses of scripture which I am sure have not been applied to this particular thing, but which I should like to apply. One is a prophecy and a warning: ". . . In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you. . . ." (D & C 89:4.)

And the other: ". . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand . . . the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Ibid.*, 68:25, 28.)

May God bless us to become alert to probably the most insidious danger that confronts our boys today, I humbly ask in the name of Jesus Christ. Amen.

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**President David O. McKay:**

Elder S. Dilworth Young of the First Council of Seventy has just concluded speaking. The Relief Society Singing Mothers will now sing, "Home, Sweet Home," conducted by Florence Jepperson Madsen. The closing prayer will be offered by Elder LeGrand F. Smith, formerly president of the Gulf States Mission, after which this Conference will be adjourned until 7 o'clock this evening, when the General Priesthood Meeting of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast. In addition, however, to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of the Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 139 other Church buildings from Coast to Coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the west. The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats at 9:15 a.m. It is requested that the audience during the broadcast refrain from making any disturbance.

We remind you, as we have done before, that large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous, considerate one of another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially to our visitors who are within our city gates.

Just a word more of appreciation of these lovely women. I believe I am right in saying that as a visiting choir, a guest choir, they have rendered greater service and sung in more sessions than any other group I can call to mind at this time in all my experience. They were here all day Tuesday recording, attended Relief Society sessions all day Wednesday and Thursday, with us two sessions Friday, and all day today. No wonder they are going to sing "Home, Sweet Home."

I cannot refrain from applying the words of the prince when he spoke to his father about his mother: "She of whom you speak, my mother, seems as true as some serene creation, minted in the golden mood of sovereign artist, not a thought, a touch, but pure as lines of green that streak the first white of the snowdrop's inner leaves." That is a beautiful tribute to a mother, and we pay it to these mothers, not only for their beauty of character, beauty of motherhood, but their self-denial to render service to the Church, leaving their homes for practicing hour after hour, and in these cases, day after day, paying their own expenses up here and devoting all this service. I know I express what is in your heart and in the hearts of all who listen when I say, "Sister Madsen and every mother in the Singing Chorus, God bless you."

They will now sing, "Home, Sweet Home," and Elder LeGrand F. Smith will offer the benediction. He is formerly president of the Gulf States Mission. This Conference will be adjourned until tonight at 7:00 p.m.

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Singing by the Singing Mothers Chorus, "Home, Sweet Home."

The closing prayer was offered by LeGrand F. Smith, formerly president of the Gulf States Mission.

Conference adjourned until 7 o'clock p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle, Salt Lake City, Utah, Saturday evening, October 11, at 7:00 p.m.

President David O. McKay presided and conducted the exercises of this meeting. The President made introductory remarks as follows:

**President David O. McKay:**

You will be interested to know, my brethren, that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 139 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie directing, and Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus of the Tabernacle Choir singing, "The Spirit of God." After the singing Elder Harold W. Lee, formerly president of the French Mission, will offer the opening prayer.

Singing by the Men's Chorus of the Tabernacle Choir, "The Spirit Of God Like A Fire Is Burning."

### BISHOP JOSEPH B. WIRTHLIN

*of the Bonneville Ward, Bonneville Stake*

Dear President McKay and brethren of the Priesthood: I feel very humble in this assignment tonight and pray for the Spirit of our Heavenly Father to be with me that I may say those things that will be of benefit to the Church.

President McKay has asked that I speak to the subject, "Ways and Means of Keeping Reverence in our Sacrament Meetings."

As all of you know, this has been a very important subject to President McKay. He has emphasized it throughout his life and, I am sure, is very anxious for all of us to teach our families, and all the members of the Church,

**President David O. McKay:**

Elder Harold W. Lee, formerly president of the French Mission, will now offer the invocation.

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Elder Harold W. Lee, formerly president of the French Mission, offered the invocation.

**President David O. McKay:**

The Men's Chorus of the Tabernacle Choir will now sing, "Give Ear, O Lord," directed by Elder Richard P. Condie.

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The Men's Chorus of the Tabernacle Choir sang, "Give Ear, O Lord."

**President David O. McKay:**

Our first speaker this evening will be Bishop Joseph B. Wirthlin of the Bonneville Ward, Bonneville Stake. The theme will be reverence in Sacrament Meetings and other ward meetings, and how to obtain it.

to be reverent in Sacrament Meeting.

Eight years ago, when the Bonneville Chapel had been completed and we held our first meeting in that beautiful edifice, President McKay was our speaker. At that time he emphasized this great ideal of reverence and admonished us to teach reverence to our children, that they would be reverent in Sacrament Meeting, and promised us that the Spirit of our Heavenly Father would be in our meetings if we would be reverent.

We are not perfect in our ward, but I believe that some advancement has been made in this regard, and I can tell

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you brethren that we have enjoyed the Spirit of our Heavenly Father. We have a rich, warm and friendly spirit in our Church. This we must not change. But at times we overdo this friendly spirit and we become irreverent.

I should like to consider reverence, as to what it is, why we should have it, and finally, the steps to gain reverence in our Sacrament Meetings.

"Reverence," wrote Ruskin, "is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things."

Not long ago in one of our Sunday School classes, the subject was discussed, and the conclusion was reached that reverence meant to respect our Heavenly Father. The most beautiful chapel in the Church loses its beauty and its sacredness if reverence is not found there. I believe that self-control is the basis of reverence. I have heard that Elder George Q. Morris taught his missionaries perfect reverence when they held meetings in the Sacred Grove. Those who have attended these meetings have been greatly impressed by the quiet attitude of several hundred missionaries in that Sacred Grove, and as soon as the Amen of the benediction had been given, these elders retired without conversation or the shaking of hands to the outside part of the Grove.

Could we not perhaps follow this fine example in our Sacrament Meetings?

Brother Asahel D. Woodruff has written beautifully about this subject. He said:

"Reverent behavior does not develop by chance, neither is it true that some people are just naturally reverent and others are not. Reverence is a form of behavior which is learned. It is a manifestation of a basic respect for God, no matter where the person may be. True reverence is a sign that the individual has become to some degree personally acquainted with his Heavenly Father and is developing that knowledge which Jesus said leads to eternal life."

The Lord has told us himself that we should be reverent in his Holy House. In Leviticus 19:30, he said:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

When the Master lived upon the earth, he led a peaceful life, but when he saw that the temple was defiled, he "cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer. . . ." (Matt. 21:12-13.)

I believe the great man is reverent. He reverences Deity; he reverences all things associated with Deity.

I believe the great problem that is facing the world today is a lack of reverence toward God, His Son, and the Gospel of Jesus Christ.

I should like to mention five steps to improve reverence. I am sure there are many more. But we have observed in our ward that these steps are helpful in keeping reverent our Sacrament Meetings.

**Step 1:** As members of the Priesthood, brethren, we should take the lead in teaching our children in the home, reverence in Sacrament Meeting. We should teach them that this is the most important meeting of the Church and that they should meet regularly. The Lord said that it is expedient that the Church meet together often to partake of the bread and the water in remembrance of the Lord Jesus. If the youth and all of us remember this, the great purpose of Sacrament Meeting, we cannot help but be reverent.

As parents we should always set an example to our children of proper reverence.

I believe that we should teach them to be prompt in attendance at their meetings; to be tardy in an appointment with our Heavenly Father is not reverent.

Also those who leave their meetings early are not showing the respect to those who preside over them and to those who speak in the Sacrament Meeting.

Parents must be on time to their meetings if they expect their children to be prompt.

**Step 2:** The Priesthood quorums and auxiliary organizations should continually teach reverence. The bishoprics of wards should teach the Aaronic Priesthood the sacredness of the Sacra-

ment, and the deacons should have adequate supervision before and during the Sacrament service.

I believe that the leadership of wards should not tolerate irreverence. If the youth of this Church understand that we insist on reverence in our Sacrament Meetings, they will respect us for our stand. We can be kind but firm, and this attitude will command respect.

*Step 3:* Our Sacrament Meetings should be well planned in advance, and the details pertaining to the service reviewed carefully before the service begins. We have learned in our ward that if we plan our meetings a month in advance, and then check up on the details a week before, and then again meet forty-five minutes before the appointed hour to make sure that every detail has been taken care of, we eliminate confusion before the service and the need of discussion of details by the bishopric during the service.

*Step 4:* Proper respect and care of the chapels of the Church and showing concern as to its physical condition will indicate to the youth that we consider sacred these buildings. In this respect, it would be well to honor our custodians, publicly, for the splendid service they render in keeping our chapels clean and in good repair. This would add to their stature and thus their influence with the youth.

*Step 5:* We have encouraged parents to bring their children to Sacrament Meeting; for convenience, however, for the parents, nurseries, or mothers' rooms could be provided for the younger children. We have found in our ward enthusiastic response for the mothers themselves to supervise these nurseries. They would alternate this assignment which would come from a member of the bishopric on a weekly basis. The Relief Society could do much to encourage our young mothers in this respect. Inactive parents could be invited to bring their families and these mothers could be given an assignment to supervise the nursery, also.

I believe that parents are responsible for their children, for the behavior of their children. Loud talking, running up

and down the aisles, or any other disturbance, have no place in the Sacrament Meeting. This behavior should include before, during, and after Sacrament Meeting.

President Dwight D. Eisenhower said on May 20th of this year: "Achievement and progress cannot be created for our people. They can only be created by our people. Americans would have it no other way. Our future is in our hands. Our prospects are limited only by our vision and by our exertions."

And we as a Church, if we are to achieve reverence, must do it ourselves. President McKay has asked for it so many times. We, too, must create it ourselves by effective teaching of our children and proper example by us of the Priesthood.

When God called Moses out of the midst of the bush, he said:

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5.)

As we enter the chapels of the Church, do we not stand on holy ground? The Lord has asked us, not to remove our shoes, but he has asked us to leave the worldly things of this life behind us and to stand on spiritual feet as we worship our Heavenly Father and think of the Atoning Sacrifice made by the Savior for our redemption.

May our Heavenly Father ever inspire us to sense our great responsibility as bearers of his Holy Priesthood, in keeping reverence in our Sacrament Meetings, and I hear you my testimony, brethren, that I know this is the divine Church that has been restored in the latter-days and I should like to express my love and my loyalty to our Prophet and to all the General Authorities who are sitting before us tonight, and I pray this in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

We shall now hear from Bishop Stephen C. Richards of the East Mill Creek Fourth Ward, East Mill Creek Stake, on the same subject.

## BISHOP STEPHEN C. RICHARDS

*of the East Mill Creek Fourth Ward, East Mill Creek Stake*

Thursday afternoon, after President McKay called me at my office and asked me if I would speak to you brethren on the subject of reverence, I began thinking about it and asked many of the people whom I met just what reverence meant to them.

I asked a sister in one of the wards, and she said, "Oh, brother, don't ask me about reverence. We have heard so much about it in the Church—it is beginning to be like the Word of Wisdom."

I asked a Scout and I reminded him that the 12th law of the Scout Law was that a Scout is reverent. And I did not receive a very good answer from him.

Then I went to a ward teacher and I asked him, "How about reverence in the homes which you visit?" And I was sadly disappointed to find that in many homes which this ward teacher visited, they would have to compete against television to put over their bishop's message, to put over the message which they were sent out into the homes to give to the people.

Finally, yesterday afternoon, while I was eating lunch, I asked the little waitress that was waiting on me, "What does reverence mean to you?"

And she said, "Do you really want to know?"

And I said, "I certainly do."

She said, "Reverence means to me to love and respect God."

I was disappointed in many of the statements which I received and many of the feelings which the people had that our meetings, the Latter-day Saint meetings were irreverent, and I came to the conclusion, three conclusions, if I might:

First, that reverence begins in the home, with the family, and with the association of friends.

Second, that reverence is fostered and encouraged and promoted in the Church and especially by those who preside over the wards, the stakes, and the Church itself.

And third, that the individual must have a desire to be reverent, to increase

his testimony, and to love and respect God.

I found that true reverence stems from the heart.

I would like, if I might, just to take a minute or two and further these three conclusions.

Reverence begins in the home. A child learns to respect and revere or a child learns disrespect from his parents. A son begins to mimic his father and a daughter her mother, and we find that in those homes where there is no respect for people, those children come to Church with no respect for the bishop or for the Authorities of the Church.

I found in my own home, my little three-and-a-half-year-old daughter did not want to join us in the family circle for prayer, and so she would sit up at the table and wait until we had knelt at our chairs and had our family prayer, and then she would begin her meal. This went on for several months, and we tried to coax her down on her knees to join with us in family prayer.

Finally, the other day, without any further words from us, and it had been going on for some months, by herself she got down on her knees and joined with us in the family circle in family prayer.

I sincerely believe that reverence begins in the home. I am very thrilled with the song which the Primary teaches the young people and which I believe each of us as a Priesthood-bearer should learn and should be able to sing. My little three-and-a-half-year-old daughter sings it.

"I am a child of God  
And he has sent me here,  
Has given me an earthly home  
With parents kind and dear.

"I am a child of God  
And so my needs are great.  
Help me to understand his words  
Before it is too late.

"I am a child of God,  
Rich blessings are in store,

If I but learn to do his will,  
I'll live with him once more.

"Lead me, guide me, walk beside me,  
Help me find the way.  
Teach me all that I must know  
To live with him some day."

Second, I found that reverence is encouraged and fostered in our churches, in the meeting houses, by those who preside and those who lead the membership of the wards.

I had one bishop say to me, "We have a hard time, bishop, keeping reverence in our ward. We have so many young married couples, and so many children, small children. We just cannot get reverence in our ward."

He also mentioned that there were two wards meeting in their building.

I would like to say that we, the East Mill Creek Fourth Ward, meet with three other wards in a small chapel that was built for but one ward, and the stake also holds their meetings in the same building. It can be done. It is a matter of those who preside over us.

I would like to tell you the story of one bishop in a ward here in Salt Lake County, who had the problem of talking during the Sacrament, of speaking out, and of the young people being irreverent during the passing of the Sacrament. So he with his counselors decided that they should present it to the membership of the ward, and they said, "Brothers and sisters, and young people, whenever you see the bishop or one of his counselors talk during the passing of the Sacrament, then all of you are licensed to go ahead and talk. Will you accept that challenge?" And they did.

You know, everything went fine until the stake presidency and the high council visited this ward one evening. The first counselor was presiding, and a member of the stake presidency turned to the first counselor during the passing of the Sacrament and said, "Brother, do you have a Bible?" And the first counselor looked out over the audience, and every eye was on him. He knew that if he spoke to the member of the stake presidency, that he licensed everyone in that audience to begin talking. So he paid no attention to what had been said.

And the second time, the brother said, "Brother, do you have a Bible?", a little bit louder this time, and a third time, and each time he looked away, and looked over at the bishop. Then this member of the stake presidency turned to the bishop to say, "Bishop, do you have a Bible?" and the bishop turned his head. They got through the Sacrament all right, and the bishop got up, very happy, and praised his first counselor and then he explained to the stake presidency their program of reverence.

Brethren, bishops, counselors, I say that you, too, in your ward can do the same thing. Say to your people, "When you see us talk here on this stand, then you go ahead and talk. If we do not talk, you remain quiet." And it is pretty hard for a bishop to remain quiet when he has the problems of conducting the meeting, but it can be done. And I tell you, you will increase your reverence, you will increase the wonderful spirit of your meetings.

I like the inspired poem that Edgar Guest once wrote:

"I would rather see a sermon  
Than to hear one any day.  
I would rather one would walk with me,  
Than merely tell the way.

The eye's a better pupil  
And more willing than the ear.  
Fine counsel is confusing,  
But example always clear.

And the best of all the preachers  
Are the men who live their creeds,  
For to see good put into action  
Is what everybody needs.

I soon can learn to do it  
If you will let me see it done.  
I can watch your hands in action  
But your tongue too fast may run.

And the lecture you deliver  
May be very wise and true,  
But I would rather get my lesson  
By observing what you do.

For I might misunderstand you  
And the high advice you give,  
But there is no misunderstanding  
How you act and how you live."

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Brethren, I see that my time has gone. But the third thing that I would like to mention is that reverence must be a desire in the heart of the individual. There must be a desire to be reverent. It must come from within. True reverence begins in the heart.

I clipped a small article from the Readers' Digest, had it printed and sent out to each member of my ward. It was simply this, an old Methodist saying: "If every church member were just like me, what kind of a church would my church be."

You, too, can learn something from that saying. You, too, can keep that in front of you as a goal. If every church member were just like you, what kind of a church would your church be.

I know that reverence is not a matter of a meeting house. I held meetings in Germany in beer halls. I swept out the beer bottles and the cigarette stubs and we had wonderful, reverent meetings. I know that it comes from the member-

ship, from the individuals, and I know that you brethren, you who are the Priesthood of this Church and who preside over the members, have got to be the leaders and have got to show the way and lead the way to reverence in our chapels and in our meetings. It can be done. It is being done.

I challenge you bishops and you counselors, accept that challenge of this bishop, who said, "Watch me and do as I and my counselors do." Try it, you will increase your reverence, you will increase the spirituality of your membership.

May the Lord bless you all. I leave my testimony of the truthfulness of this Gospel with you, and I do it, humbly, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We shall now be privileged to hear from President J. Reuben Clark, Jr. of the First Presidency.

### **PRESIDENT J. REUBEN CLARK, JR.**

*Second Counselor in the First Presidency*

My brethren, this is an awesome place to occupy, with the hope and the prayer in my heart, and I hope in yours, you who are seen and you who are unseen, but listening, that what I shall say, and it will not be too long, will be of some benefit to us.

I am sure, President McKay must be heartened and pleased by the report of the practical measures which these two bishops have taken to secure reverence. I am sure that you bishops who are here, and who are listening, will find in these two very able reports from these two young bishops, much food for thought and much ground for the adoption of measures that will bring the reverence that President McKay has been urging for years and the reverence which I believe our Heavenly Father expects if he is to lend to us his listening ears, when we pray to him.

As I said today, there is a royal road from here to our Sovereign, and unlike any other sovereign of whom we know, by some means of which we do not

know, our petitions reach him instantly. Whether that royal road be open to our traffic or not depends entirely upon us.

I wanted to say a few words, if I might, and I will be as brief as I can, because I know you are waiting to listen to the others who will speak here tonight, about the Priesthood. I am not going to undertake to define it. I will regard it as the power of God delegated to those whom he chooses directly or through his regularly ordained servants. It is a part of his power which each and every of you has, for the offices and for the work which is entrusted to those who occupy the offices which we hold.

As I see the work of the Church, I will divide it for my purposes, tonight, into three parts: First, there is the obligation resting on all the Priesthood to keep the home fires burning. By which I mean, as you will guess, the obligation to keep the Church going.

Secondly, and depending upon the efficacy of the first, is the obligation

to spread the Gospel among the living and bring them to a knowledge of the truth.

Thirdly, the obligation upon us to see to it that those who have gone before, without opportunity to hear and embrace the Gospel, have their work vicariously done for them and for this work you in your home capacity are responsible.

But I want to say more particularly, something about this home-work which we have. You know, this Church was badly driven in its early days. The third field, work for the dead was not known in the earliest days. They began the work of the second field and carried it on from the first, but it was hampered and more or less delayed by the mobbings and the drivings and the other indignities and persecutions which were heaped upon the early Church.

We began in New York, we went to Ohio, we went to Missouri, we came back to Illinois, and then we came West. And apparently we seemed to think that when we got West, we should be free from persecution. Such was not the fact.

But in the midst of our wanderings—shall I say—in the East, during the time that the majority of the Saints were in Missouri, grievous and terrible persecution came upon us. We read of the persecution of the early Christians. Those persecutions in the time of Rome were far more dramatic than those which we suffered, but in considerable part they were different and did not involve the humiliation and degradation of families in the way in which our persecutions involved them.

In the midst of all this, in Missouri, they arrested, on charges that apparently involved the death penalty, Joseph and Hyrum, Alexander McRae, Lyman Wight, Caleb Baldwin, and Sidney Rigdon. For some reason that I have not been able, in my casual search, to learn, Sidney Rigdon was released, leaving the five men there. I will not go through that. Four and a half months, as nearly as I can count, they were in Liberty Jail, and during the time they were in Liberty Jail, the Prophet wrote a great epistle and certain parts of that epistle have been

taken out and placed in the Doctrine and Covenants as revelations, as they were, glorious in their language, in their principle, and in their instructions.

Out of that Missouri situation arose among some of the Saints, not many, but some of the Saints a feeling of vengeance and revenge that resulted in one of the incidents of our history that we wish we did not have to try to forget. But there were reasons.

You know, I have been in Liberty Jail. There is not much left there of what was there at the time the Prophet and his associates were there, but there is something. And for a long time the Authorities have been talking about restoring that Liberty Jail, or erecting there some kind of a memorial building. I have my own ideas about that but I will not present them.

But these revelations, these great outpourings of wisdom and the Spirit of the Lord, came at a time when the Church was struggling for existence. They were threatening to exterminate us in Missouri. They were threatening to kill our leaders. The great concern at that time was the keeping of what I have termed the home fires burning. They were still going, or had already begun and were still going on converting people, trying to carry out going into all the world and all the rest. But they were having their troubles.

I have been just a little bit disappointed in noting that some of our historians are rather inclined to excuse or to explain the burnings, the robbings, the plunderings, the rapings, and all the rest. Personally, I have no desire to forget all those things—not that I want to cherish them and build hate in my heart, but I do want to have some understanding of what our forefathers went through in order that we might come here. And I recommend to you that you read the last chapters of Volume I, I think it is, of Roberts' *Comprehensive History of the Church*, in which he sums up what happened in Missouri after they had gotten rid of us. It is an amazing story, and I assume accurate.

While the brethren were in prison, the Prophet Joseph and Hyrum and the rest, the Saints were led from Missouri

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to Illinois. Brigham Young led them. He tried to get Bishop Partridge to take out, provide for the getting out of Missouri, of the poor but Bishop Partridge did not and would not take on the work, so Brother Brigham had to do it himself. That was a great experience, one that every descendant, literally or spiritually, and all of us come in the latter group, should find a demonstration, a proof, of the great faith which those stalwarts had.

Now, I want to read, in conclusion, a few verses from Section 121, in which the Lord, through the Prophet Joseph, talks to all of us, not to those engaged just in missionary work, nor to those engaged in vicarious work for the dead, but to them and to all of us, also. I may stop here and there and say a word, but not much.

These are commandments, as I read them, to us for our daily conduct.

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—"

—That hits some of us.

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

—You bearers of the Priesthood have there a rule as to your own conduct.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man."

—Very strong language—not mine, but the Prophet's through revelation!

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of

almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion."

—He had just told us what happens to those who exercise unrighteous dominion and then he repeats what he had said above—

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—"

—And the following verse contains what might be one of the greatest tests of what we can do and how we feel.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; . . ."—and now note—"and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; . . ."

—And in carrying forward that, the escape from hypocrisy and believed hypocrisy can be very, very doubtful, we must exercise what is called for there, with greatest care and discretion and without any hypocrisy.—

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

I conceive these to be the rules by which we bearers of the Priesthood shall conduct ourselves.

Recently a letter came before me written to be signed by the Presidency, and it gave direction such as would be given

in a letter written with reference to the ordering of goods, or something of that sort.

Brethren, be careful, be prayerful, be wise, when you undertake to make your reproof, when you undertake to direct men who have nothing but their love of the Gospel and their respect of you to impel them to obey you.

Be careful of their feelings. Speak kindly and in such a way that there never will be any question as to your love for them and your desire merely to be helpful.

I bear my testimony to the truth of the Gospel. I bear my testimony that I do have a testimony that God lives, that Jesus is the Christ, that there is the Holy Ghost. I bear my testimony that the Gospel and the Priesthood were restored through the instrumentality of Joseph Smith and those associated with him. I bear my testimony that the same authority which was given to him has come down to us through all of the Presidents since the time of Joseph Smith, and that it is possessed now by President McKay, who I know strives to carry out these commandments of the

Lord regarding the Priesthood and the exercise of its powers as the Lord has commanded.

May God be with us always and help us to do all we need to do in order to make the home Church strong and vigorous, that we may be able to cover the other fields, spreading the Gospel among the living, and by vicarious work among the dead, I humbly pray, in the name of Jesus. Amen.

#### President David O. McKay:

With Brother Condie leading us, the congregation will now join with the Male Chorus of the Choir in singing, "Do What Is Right."

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The congregation and the Men's Chorus sang the hymn, "Do What Is Right."

#### President David O. McKay:

Brother Stephen L Richards of the First Presidency will now address us.

### PRESIDENT STEPHEN L RICHARDS

#### *First Counselor in the First Presidency*

My dear brethren, in some respects I regard this great meeting as of foremost importance in our Conference. When I contemplate standing in the presence of the ten thousand who occupy this building and its environs, plus the many more thousands of the Priesthood gathered in the Church edifices all across the country, I am overawed with the responsibility of taking even this small part of your time. I think, if I know my own heart and mind, that there is nothing that I prize higher than the Holy Priesthood which has come to me, and I gather, if you search your own hearts, that throughout these many meeting places where the Priesthood are assembled tonight, that that same feeling of appreciation exists with you. We all hope and pray that we may so magnify this marvelous power and influence which has come into our lives that we may be worthy of it, and that it may

perform for us the high purposes for which it was given to our Father's children.

Now, without taking too much time tonight, I wish to repeat, and I hope repetition is not too serious an offense, something about two matters that I have brought to your attention on previous occasions. I think it was two and a half years ago this Conference that I took the liberty of bringing to you something from an eminent judge which I thought might operate to some extent to save life on the highways. I remember telling you at that time that whenever I observed the report of an accident on the highway in our area, I was always careful to look up the notice—often the funeral notice—to find out whether the person who had met with the tragic accident was a member of our Church, and one holding the Priesthood. In our own area I was surprised to find such

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a large proportion of all of the accidents involving fatalities among our own people.

I always felt—whenever I found that out—that I had lost a fellow member of the Priesthood or a sister in the Church unnecessarily, and in most cases I think that thought is justified because we learn that much of the frightful accident rate is due to some kind of carelessness.

I recall giving that address two and a half years ago, and I received a letter just the other day dated October 3, 1958. I will not disclose the name of the writer now because I have not asked his permission, but I think he would readily grant it. He says to me:

"I am writing this letter to thank you for bringing me to my senses in my responsibility in obeying the laws of the highway. Two years ago last April conference I invited my bishopric [and this is from a bishop] to go to conference with me. I wanted to show them just how easily we could be in Salt Lake [he comes from a distance] for the first session in my new car. I didn't think we were moving if we slowed up to the speed limit, it was early in the morning and very few cars on the highway so I thought it smart to go 80 and 90 miles an hour.

"I attended the Saturday night priesthood meeting and heard you talk on speed demons, and I wondered how you had found out about my fast driving so soon. I felt you were talking right to me but I found out after the meeting there were a lot of ears burning. When you said it was just as bad to break the laws of the land as it was the laws of God [I looked it up and I did not say that, but have no objection to it] and when we break the speed laws we are on the devil's side of the line and the Lord is not bound to answer our prayers for safety if we deliberately break the law, encouraging every judge to throw the book at the first offender, it really struck home to me.

"I can truthfully say, since then, I have never deliberately broken a traffic law, knowingly, except our 20 mile speed limit in our town, and the last few months I have obeyed this. I have a family of six children and before last

April they were always saying, 'faster Dad, faster,' and Dad went faster. Now they watch that speedometer and if it even gets close to the speed limit they warn me. My boy's ticket to take the car is to obey all traffic laws and we have a father and son agreement that we will not break them.

"A year ago I asked my bishopric to raise their hand in support of our highway laws, this they have done. About a month ago I wrote a pledge and asked the priesthood quorums to sign. They responded wonderfully well. Six out of ten of my priests have signed a similar pledge, two of them are away and the other two have not been contacted. The teachers quorums are all willing to sign to help stop the slaughter on our highways. Two of our town's seventeen-year-old high school boys lie in the hospital now, not expected to live due to the fact that they were traveling 100 miles an hour at night and missed a curve. I am on the City Council so I asked the City Officials if they would set an example and sign, and 100 percent signed the pledge. Many of our Rotary Club members have signed and they want to have 500 copies made and send them to clubs all over the world with a challenge to them to do the same. I had photostatic copies made of each of the pledges that were being signed. I am sending you a copy of each of the pledges of the quorums and also the city officials, and I dare say there are very few city officials that would sign a pledge of this kind." (Because he put in the pledge to his City Council to abstain from all intoxicating beverages whether driving or not. But they signed it.)

"I want to thank you again for setting me straight because I feel sure it has saved me and my family from accident. It is teaching us to better obey all laws and has helped me to repent."

Now I do not read that letter because it flatters me, but because I think he has hit upon a constructive thing. I gather that he has pledged from more than 200, I should say, that they will rigorously obey every traffic law, and he got all of his own quorums to sign the pledge that they would never drink at all and of course it was the under-

standing none would drink when driving. So, this bishop has done something about the problem, and I thank him for sending me this letter because it seems to me it makes a suggestion that we might follow in many quarters, and reduce this great tragedy on the highway. I solicit your help in this regard.

The other matter which I want to refer to, and which I mentioned once before in the Priesthood meeting, relates to gambling. I notice in the issue of the Saturday Evening Post under date of August 23, 1958 an article entitled: "I Was a Compulsive Gambler." It is a long article, and I do not propose to read it, but it says in the heading: "For ten wretched years the author lived on the edge of ruin. He tells anonymously how he became a gambling addict, and how he finally licked the 'tiger on his back.'" I will just read the first paragraph.

"Drug addicts say they have monkeys on their backs. For ten years I had a tiger on mine. I was a gambling addict. During that time, out of an income that varied between \$5000 and \$10,000 a year, I lost more than \$25,000 in bets. At that, I was lucky. Time and again, driven by the gambling fever, I risked public disgrace, even jail."

Then he goes on to show how, during these sad ten years of his life, he had yielded to the gambling instinct to such a point that he just simply ruined his life for himself and his family and came nearly landing in jail because of issuing checks without funds and doing other illegitimate things. If you have the magazine handy, I think you would do well to read the article, and I think when you read it none of you would ever want to subject either himself or any of his family or friends to the possibility of becoming a gambling addict.

I have had a little opportunity to watch business for a good many years, and in my time I have seen a good many tragedies. I have seen fine young men with high promise for the future yield to the temptation to pay their gambling debts by stealing money,—some of our own boys, who may still be in Leavenworth Prison after 20 years. I have never heard whether all of these boys got out. Our Brethren know something about it.

I have known prominent men of this city with brilliant futures who have yielded to this gambling instinct and lost every prospect they had, lost the respect of all who knew them, and have died in disgrace. It is a dangerous thing. As this author points out, it gets into the very blood of people, and so I have no hesitance in advising my brethren to stay clear of it, and I go so far as to urge no one to begin even on the smallest basis. After my experience I have reached the point where I hate to see a youth, or even a man, put a nickel in a slot machine because I do not know where it will lead.

Now, there are a good many who will try to defend gambling. I have heard people say that all business is a gamble, that even life is a gamble. The latter statement is absolutely false to anyone who knows anything about life. There is no gamble about life, as everyone of you know. You know that it is all planned from the very beginning, and while we cannot foresee all the circumstances that will transpire, we know what life is. We know the course that life should take. We know its rewards and we know its penalties for infractions of the law. Life is not a gamble, and it is a mistake to say that business is a gamble. Anybody who understands the fundamentals of good business knows that it is not a gamble. Every legitimate business contemplates an exchange of values. One thing of value, services, for another thing of value, money or some other thing. All sound business is based solely on that principle—an exchange of values.

That is not true of gambling—absolutely not. That is an effort to secure either something for nothing, or much more than what is invested in the gambling, and this man whose article I quoted tells about gambling machines, and how if one were inclined to bet on chances he has no chance in winning against these devices in the long run. But it is the morality of it, my brethren, that I so much deplore because it puts men and women (and unfortunately there are many women who indulge) in a position where they are unable to appraise the sound values in life and in business, and it leads them on and on,

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like one who takes his first drink, until they may end up as alcoholics, or they may end up as gambling addicts, as this man calls them—compulsive gamblers. He could not stop, he could not get away from it. I hope you are sympathetic with that position because I know from long experience that it is the wise thing to do never to bet, but keep on the safe side and never trust your powers of resistance with the wrong thing. You would not with many other things, why trust yourself with this nefarious habit?

Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of you—perhaps all did not—had heard what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have sanction for my belief. He said in substance that there will be no Sons of Perdition who do not hold the Priesthood. I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man

knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that, I think, by holding the Priesthood. I believe that in the main that can be said to be true—that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.

On the other hand, only men who hold the Priesthood can aspire to the highest things of life, and that is the balance—to use this Priesthood to reach exaltation in the Eternal Presence or to abuse it and lose it and be cast out. I think that is a solemn thought for all of us, and I trust that as we ponder it we shall all decide, as I have reason to believe we will, that we will aspire to the highest ideals, to the loftiest stations attainable with this holy power that God has given to us. If we aspire to attain that exaltation, work for it consciously, serve faithfully, keeping the commandments, our rewards will exceed even our fondest expectations. Of that I am convinced.

May the Lord bless you, my brethren, and be with you always, I ask in the name of Jesus. Amen.

## PRESIDENT DAVID O. MCKAY

When this vast congregation responded to Brother Condie's baton on the first note of "Do What Is Right," I was thrilled. The strength of your voices expressed a spirit which is sublime, and strangely enough, I was reminded of a statement that a leading businessman in the United States made to me on the plane that carried us to South Africa a few years ago. There were three businessmen—one who was president of the Board of a mining company there on the Coast of Africa; another who was a member of the Board going down to a Board meeting; and this gentleman who was head of a national Drug Store chain.

When he found out we are Mormons, he said, "Whenever I can find a young Mormon boy to take charge of running our drug stores, I tell my men to give him a position. I have many of them

in my employ." He has found integrity in them. I thought I felt the strength and source of that integrity tonight.

I thought when the gentleman made that statement, that any young member of this Church who gets a position in that chain of stores may cast a reflection upon the entire body if he failed in upholding the standard of the Church. That is what he would do. Whenever anyone, any husband in this Church, treats his wife unfairly, or stoops so low as to strike her, as I heard only recently a man did, he disgraces his Priesthood, casts reflection upon the whole Church. That would be true if he were only a member, but if he holds a prominent position in the Church, as this man does, he disgraces his Priesthood, and proves himself untrue to his

fellows. He disgraces his quorum, and proves himself unworthy of membership in it.

It is an inspiring sight to see this body in the Tabernacle, and to realize that assembled in 139 other houses there are members of the Priesthood, from the high priests to the deacons, meeting tonight and feeling the power of the Priesthood.

One principle emphasizes itself in my mind tonight, and that is the virtue of self-control. When a man accepts the Priesthood, he accepts the obligation of controlling himself under any circumstances. That is the first lesson that the Savior gave to us after his baptism—the power of resistance. Arising from the plain through which the Jordan River flows into the Dead Sea, near the spot of Christ's baptism, there is a precipitous cliff called the Mount of Temptation. People point to it and say, "It is on that Mount that Jesus went after he was baptized in the River Jordan."

Those three temptations which were given to Him are given to us. The first was an appeal to his appetite after 40 days of fasting, which temptation is really an appeal to the appetite. Second, an appeal to his vanity. 'Cast thyself down. I dare you this; and I dare you that.' And third, 'the kingdoms of the world and all the wealth thereof will be yours if you follow me.' When Satan reached that point he was not challenging, he was pleading. 'All these I will give thee if thou wilt bow down and worship me.'

As Christ resisted the temptation of appetite, of passion; as he resisted the appeal to his vanity and pride, he grew in power. I had better put it this way: that Satan's bombastic attitude, his challenging attitude, "If thou be the Son of God," is changed to one of pleading, and when Christ said, 'Get thee behind me Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve,' we glimpse what it means to be the victor over temptation, and we understand also how temptation loses its power and leaves us. As Satan slunk away, angels came and administered to Christ.

Well, the temptations come to every

man who holds the Priesthood. One of the bishops who spoke to us tonight referred to the relationship of self-control, self-mastery, and reverence. That is one of the great lessons in this matter of reverence. Both bishops, who gave us some excellent suggestions, and whom I thank at this time, referred to the necessity of reverence in the home, control of presiding authority in conducting meetings, controlling their own tongues. I know of no attribute, no quality, more conducive to peace in the home than self-control. If the husband sees something in the wife about which he could find fault, it would be better for him to say nothing, to control his tongue. That is an excellent thing to do, say nothing about it. And if the wife would practice that same thing, how many disputations and quarrels would be stopped, quenched at their beginning.

Parents who suddenly become angered or hurt or injured at some act of a child innocently committed might hurt the child's feelings. Parents should manage to exert control of themselves, control of their hands, control their tongues particularly, then the child's feelings would not be hurt.

Every Sunday when we partake of the Sacrament we covenant that we will do just this one thing at least, wherever we are. Read what James says about controlling the tongue, an unruly member, and you will see that this is one of the fundamental principles. We covenant on that Sunday that we will take upon us the name of the Son, we witness that we will do it. It takes some control to keep that promise. We witness that we will always remember him.

We should be always dignified, self-possessed. When Pilate said, "Behold the man," he asked all to behold the perfect man. He was just that. We covenant that we will keep the commandments which he has given us. One reason why nonmembers, disbelievers in Christianity and in religion, so express themselves against it is because of the inconsistency between the Christian who pretends to do these things, and then in business affairs and in his home life he does just the opposite, and I apply to him that terrible title, "hypocrite," a sin condemned more vehemently by the

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Savior than any other excepting the great sins of adultery and murder.

I plead with the members of the Priesthood throughout the Church to practice self-mastery. That applies to prospective missionaries and to missionaries who are in the field. Be master of yourselves, master of your appetites, master of your passions. Husbands, wives, be as a light set upon a hill, that men seeing your good deeds and your good lives will glorify our Father in Heaven.

What was it that made the president of I suppose the greatest Drug Store chain in the United States say, "I choose the Mormon boys wherever I can get them." He has confidence in you. You will resist the temptation of taking any of his money. You will represent him in his business in giving returns for his investment. The poet has said:

It is easy enough to be pleasant  
When life flows by like a song,  
But the man worth while is the one  
    who will smile,  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praises  
    of earth  
Is the smile that shines through tears.

It is easy enough to be virtuous,  
When nothing tempts you to stray,  
When without or within no voice of sin  
Is luring your soul away;  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honor  
    on earth  
Is the life that resists desire.

By the cynic, the sad, the fallen,  
Who had no strength for the strife,  
The world's highway is cumbered today;  
They make up the sum of life.  
But the virtue that conquers passion,  
And the sorrow that hides in a smile,  
It is these that are worth the homage on  
    earth  
For we find them but once in a while.

—"Worth While,"  
by Ella Wheeler Wilcox

Resist the devil, and he will flee from you.

I commend Bishop Wirthlin and Bishop Richards for their excellent messages to us on reverence, and as one of them said at the base of it all is this virtue of self-control, self-mastery. There is no whispering by parents during the administration of the Sacrament when they exercise this virtue. There is no whispering after entering the House of God. There is communion between the spirit, and the Spirit of the Lord. There is no whispering on the rostrum, because all preparation is made beforehand.

And children should know, though they want to play, that they have to resist it during the worshipping hour so they will not intrude upon the concentration and the spiritual communion of others.

God bless us that we may be true to the responsibilities given us directly from heaven. There is no use excusing it or modifying it, that is the truth, and the body of Priesthood listening in tonight, representing the hundreds of thousands who hold the Priesthood, carry the responsibility of setting an example to the whole world.

May God give us power to discharge our duties honorably and well—in our homes, in our business relationships, and especially in our association with leaders in the world who, seeing our characters, our leadership, may be influenced to lead many others of their members nationally under their control to favor acts and laws necessary that the missionaries, representatives of this Church may carry the Gospel to all the world. That is our duty—to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever he has commanded, and he says, "Lo, I am with you always, even unto the end of the world."

I leave my blessing with you, my dear fellow workers. Our hearts are full of pride—righteous pride—for the brotherhood exemplified last night by those young boys of the Aaronic Priesthood, and tonight by the tens of thousands of men holding the Melchizedek Priesthood.

I pray God to give us power, to enlighten our minds, quicken our understandings, give us good judgment under all conditions, in the name of Jesus Christ. Amen.

### President David O. McKay:

Will Bishop S. E. Abbott call Boise 4-2906. We will excuse you right at this moment.

They report that in the Salt Lake Tabernacle tonight we have 7,085 present. I thought we had more. It is crowded to capacity. We should have counted those in the doorways. In the Assembly Hall and Barratt Hall we have 2,272; in the 139 groups reporting in, 29,046, or a total of 38,403 men in the Priesthood Meeting tonight.

We thank Brother Condie and members of the Choir for the excellent singing tonight. I do not know if we have had anything better than that second song which you gave us.

The Brethren of the Council of the First Presidency and the Twelve receive recommendations from you presidents of stakes every week about releasing bishops and recommending new bishops. Occasionally we have as a reason for releasing bishops, length of service. Sometimes that is a good reason, but other times it does not seem to the Brethren that it is a sufficiently valid reason to release a good bishop who has served perhaps only a few years—two or three or four years. Five years is sometimes considered quite a length of time. Some of you brethren who are past 70 will remember that bishops served 15, 20 and 25 years,

and were real leaders in their social and political circles, too.

Now, five years is quite a long time because the bishop in this day has more to do than a bishop had at that time. He has a lot of work, but don't release bishops just because they have had two or three years at it—five years, 10 years,—let's get up to 20. If you have a good bishop most of your troubles are over. Isn't that true? A bishop who uses his counselors wisely, who has an influence over the young people of the ward, who has an influence in business circles, I tell you, he exerts a good influence spiritually.

The Choir will sing, "Sweet Hour of Prayer," conducted by Richard P. Condie, after which Elder A. Lewis Elggren, formerly president of the Western States Mission, will offer the closing prayer.

The session at 10:00 tomorrow morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m.

We will now hear, "Sweet Hour of Prayer."

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Singing by the Tabernacle Choir Men's Chorus, "Sweet Hour of Prayer."

The benediction was pronounced by A. Lewis Elggren, formerly president of the Western States Mission.

Conference adjourned until Sunday morning, October 12, at 10:00.

## THIRD DAY MORNING MEETING

(For a full report of the *Tabernacle Choir and Organ* broadcast, see pages 130-131.)

The Sunday morning session of the General Conference convened promptly at 10 o'clock, following the *Tabernacle Choir and Organ* broadcast, with President David O. McKay presiding and conducting the meeting.

The Tabernacle Choir furnished the choral music for this session, Richard P.

Condie conducting, Frank W. Asper at the organ.

### President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "Hear My Cry, O God." The opening prayer will be offered by Elder Nathan Eldon Tanner, president of the Calgary Stake.

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Singing by the Choir, "Hear My Cry, O God."

Elder Nathan Eldon Tanner, president of the Calgary Stake, offered the opening prayer.

### President David O. McKay:

The opening prayer has been offered

by Elder Nathan Eldon Tanner, president of the Calgary Stake. The Tabernacle Choir will now sing, "The Lord Is My Shepherd," with Richard P. Condie conducting.

The Choir sang, "The Lord Is My Shepherd."

### PRESIDENT DAVID O. MCKAY

My brethren and sisters, please believe me that never before have I felt so keenly the need of your sympathetic co-operation, and particularly the guidance of the Spirit of the Lord. I have in mind and in my heart the feeling that the religious influence, sincere religious influence in the heart, or the life of the individual, is the most refining influence in the world. That spirit has actuated each one, I am sure, who has spoken to us in previous sessions of this conference, and I should like to emphasize that with your help and the inspiration of the Lord in the few remarks that I make on this occasion.

It is a wonderful influence—to see this vast audience, to realize that the Assembly Hall and Barratt Hall are also crowded, and that tens of thousands are listening in by television and radio this morning.

Jesus, in a wonderful prayer—I think it must have been the most impressive ever offered in this world—said these words:

"And now I am no more in the world, but these [referring to the members of the Twelve who knelt with him] are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . ."

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

A number of years ago, a stake president upon being honorably released from his position in which he had served well, made the remark: "Now I am reduced to just a humble member." Because he had been released, he felt that he had lost something. Well, he had. He had lost the privilege of serv-

ing the members of his stake as president, for to be a stake president, or to hold any other position in the Church, is an honor as well as a great responsibility. But to be a lay member is also a great obligation as well as a great opportunity.

Membership is obtained by baptism, which is at once a burial and a birth—a burial of the old person, with all his frailties, faults, and sins, if any, and a coming forth to walk in a newness of life. Backbiting, faultfinding, slander, profanity, uncontrolled temper, avarice, jealousy, hatred, intemperance, fornication, lying, cheating, are all buried. That is part of what baptism by immersion signifies. "Except a man be born again, he cannot see the kingdom of God," (*Ibid.*, 3:3) said Jesus to Nicodemus. He comes forth to walk in a newness of life, signifying that in the new life ahead there will be an effort to maintain honesty, loyalty, chastity, benevolence, and of doing good to all men.

Wordsworth once said of Milton: "Thy soul was like a star and dwelt apart." That is what membership in the Church does to those who keep the ideals they profess.

James said that, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

It is in this sense of keeping ourselves "unspotted" from the world that the lay members, as all officers, are obligated.

Speaking of the apostles, Jesus prayed, ". . . these are in the world, . . ."

"I pray not that thou shouldest take them out of the world, but that thou

shouldest keep them from the evil." (John 17:11, 15.)

In the Book of Mormon, in the forty-second chapter of Alma, we are told why the children of God are here in the world—namely, to mingle with the sons of men, to gain an experience that will bring them back to God, but not to partake of the sins of the world. The Savior said to his apostles on the same evening that he offered that beautiful prayer: "... be of good cheer; I have overcome the world." (John 16:33.) Going soon to meet his Father, he admonished them to follow his example, praying that God should not take them out of the world, but should keep them from evil.

I have never met a member of the Church who would not express himself, and, if occasion arose, who did not so express himself as being willing to defend his membership if this Church were attacked. I have seen boys apparently indifferent to Church interest on occasions stand out and express defiance of an attack upon the Church. All very commendable, but perhaps at the very moment of that gallant defense there were encroachments upon their souls which weakened their power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that can scarcely be seen with the microscope, and the greatest foes of humanity today are those unseen microscopic microbes that attack the body.

So there are influences at work in society which are undermining the manhood and womanhood of today. It is these unseen influences which come from the world that influence us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Jesus Christ. This is an individual work. What the individuals are, that the aggregate is. Jesus influenced individuals, knowing that if the individual is pure, strong, a thousand individuals would make a strong community, and a thousand communities would make a strong nation. Individual responsibility!

Some time ago, a party of friends were driving over a beautiful valley not far

from Salt Lake City. They passed a wheat field. It was an impressive sight to see that dry farm of wheat, and one of the party expressed his admiration at the luxuriant growth in the field, and looked at it in general. There it stood, apart from the sagebrush and barren surroundings. But another member of the party was not satisfied with looking at it in the aggregate. He asked the conveyance to stop. Getting out, he looked at the individual heads of wheat, and exclaimed: "What large heads!" He cut an individual stalk which gave him that impression. But that was not enough. He broke the head, shuffled it in his hands, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." After all, the test of that wheat field was the *individual* kernel of wheat, and so it is in a *community*—so it is in the *Church*.

The test of the efficiency of God's people, is an individual one.

"What is each one doing," one should ask, "to foster the group known as the Church of Christ in the world? Is he living so that he is keeping unspotted from the evils of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here, and we, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed; that men and women can live in this world, free and uncontaminated from the sins thereof, following as nearly as humanly possible, Jesus as he walked about two and a half years in his day.

Now, what do we mean by the world? I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of the evils of the world. One or two I quote:

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Timothy 2:22.) Zion is the pure in heart, we have been told, and the strength of this Church lies in

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the purity of the thoughts and lives of its workers. Then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

Temptations come in our social gatherings. They come to us at our weddings. They come to us in our politics. They come to us in our business relations, on the farm, in the mercantile establishments, in our dealings in all affairs of life. In our home associations, we find these insidious influences working, and it is when they manifest themselves in the consciousness of each individual that the defense of truth should exert itself.

There may never come a great opportunity to defend the Church. We sing:

"It may not be  
On the mountain height,  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But if, by a still, small voice he calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand  
in thine:  
I'll go where you want me to go."

When that still, small voice calls us to the performance of duty, insignificant though it may seem, and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps yielding to it may not be known by anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was a wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said: "Now I propose that the company drink

to the health of the newly married couple." They all arose. Now propriety suggested that this young man take up the wine in his wine cup. But he was a missionary. He belonged to a Church that preaches a Word of Wisdom. Science since has proved it to be indeed a Word of Wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge. No one would know—indeed, it seemed to be the act of propriety, but he resisted. Now was the opportunity to defend his Church, and that is what he did. He took the glass of water. Some of his immediate friends by him, dropping their wine cups, followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with those guests upon the Word of Wisdom.

Now, was he humiliated? No. He was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women.

Converts to the truth walk out of the waters of baptism with a glow upon their countenances, especially after confirmation which they have never had before. They realize that they have taken upon themselves the name of Christ, and covenant to walk in accordance with the ideals of his gospel. During Sunday School and Sacrament meetings they are permitted to make a covenant, as does every lay member. In the presence of his fellow members of the Church, he covenants before God that he is willing to take upon him the name of the Son, always to remember him and keep his commandments which he has given him, and by so doing to always have the Spirit of the Lord to be with him. That is true religion.

What a covenant for every lay member! Is he virtuous in thought and action? Is he dealing honestly with his neighbor in the horse and cattle trade, in the purchase of property, in any business transaction? If he believes in the covenants he has made, if he is true to the covenants he has made, if he believes in the efficacy of the Church to

which he belongs, he has obligated himself to do these things. If called to a prominent position, it is his duty to be true, and he is more obligated than ever to set an example to others. He may not be called, however, but his membership in the Church of Jesus Christ obligates him to these high ideals. Only in that way can religion become the most influential and potent power in life.

It is generally understood that every member of the Church should be a missionary. He is probably not authorized to go from house to house, but he is authorized, by virtue of his membership, to set a proper example as a good neighbor. Neighbors are watching him. Neighbors are watching his children. He is a light, and it is his duty not to have that light hidden under a bushel, but it should be set up on a hill that all men may be guided thereby.

Here is a good example of how a lay member may preach by example:

Over a hundred years ago a man in his early forties who had already won distinction as a great writer heard of a company of Mormons who would be sailing from the docks in London on a certain day in June 1861. In charge of those Mormons was Elder George Q. Cannon. It was an emigrant ship. This great writer, Charles Dickens, was then writing what afterwards became known as *The Uncommercial Traveller*. He took his pad and paper, walked down to the docks. You who have read this book will remember how he describes those docks and the various characters around them. He got permission from the captain to go aboard the vessel which had been chartered to carry eight hundred Mormons across the sea on their journey to Great Salt Lake.

He recognized the passengers as some coming from Wales, some from Scotland, some from Yorkshire, and others from near London. He listened to the inspector call their names—Jesse Jobson, Sophronia Jobson—lay members of the Church. Next group: Susanna Cleverly, William Cleverly, etc.—layman after layman passed on board the vessel. Dickens went down to the lower deck and then he came up on the higher deck to investigate. He studied each

group and each individual carefully. Among other things he said:

"Nobody is in an ill temper. Nobody is the worse for drink. Nobody swears an oath or uses a coarse word. Nobody appears depressed. Nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people in every unsuitable attitude for writing letters, are writing letters." Then he says: "Now I have seen emigrant ships before this day in June, and these people are so strikingly different from all other people I have seen in like circumstances whom I have ever seen that I wonder aloud, 'What would a stranger suppose these emigrants to be?'" Then he adds: "What is in store for the poor people on the shores of the Great Salt Lake? What happy delusions they are laboring under now. On what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would. To my great astonishment, they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side feeling it impossible to deny that so far some remarkable influence had produced a remarkable result, which better known influences have often missed."

My dear fellow workers, lay members of the Church of Jesus Christ, what would have happened to this one hundred-year-old testimony by a world-renowned author if those members of the Church, Brother Jobson, Sister Jobson, and those other humble people from Wales, had not observed the principles of good conduct in the Church? What would have happened if they had taken the Lord's name in vain? If they had taken an oath? If Charles Dickens had seen them quarreling? Instead, not an oath did he hear. He saw no quarreling, heard no bickering. He was compelled to say: "Some remarkable influence had produced a remarkable result in the lives of these English people, which better known influences have often missed."

In other words, some influence had changed men's lives and made women

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and children better than they had ever been before. That is the mission of the gospel of Jesus Christ—to make evil-minded men and women good, and to make good men and women better; in other words, to change men's lives, to change human nature.

Beverley Nichols (and I repeat what I have said before), author of *The Fool Hath Said*, writes impressively on changing of human nature: "You can change human nature. No man who has felt in him the Spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature, if you surrender it to him. To deny this is only to proclaim yourself as an uneducated fool.

"Human nature can be changed, here and now.

"Human nature has been changed, in the past.

"Human nature must be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

"And only Christ can change it. . .

"Twelve men did quite a lot to change the world nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts! They fell far short of their ideal; their words were twisted and mocked; and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired.

"If twelve men did that nineteen

hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question!"

To be just a lay member of the Church means that every man is a Christian gentleman, that every husband is true to the ideals of chastity, that every young boy and every young girl refrains from indulgence in tobacco, in strong drink, and keeps himself or herself free from the sins of the world. That is what Mormonism means in daily life. If you are called upon to render service in any position, render it. If you are released, you will accept your release, always remembering that the Church is established for your benefit, and the benefit and happiness of your children and your children's children. If you will live in accordance with those humble principles under the covenants you made at the water's edge, and since that time in Sacrament meetings, and many of you in the House of God, you will fill a noble mission, and God will reward you.

May every member of the Church experience this transformation in this life, and so live that others, seeing his good deeds, may be led to glorify our Father in heaven, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will now speak to us.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters and friends: I have sought earnestly to prepare myself for this occasion and now that it has come my hope and prayer, in which I ask you to join, is that we may continue to enjoy the sweet influence we have felt while listening to the great message of President McKay.

As I stand before you this morning I

realize that many of you, unseen by me, are listening in on radio and television. You are most welcome. Indeed, we feel complimented by your participation with us. As I speak I shall have you in mind, particularly you who may not be members of the Church of Jesus Christ of Latter-day Saints.

If you have been with us during the

last hour you have heard, and perhaps seen, President David O. McKay deliver a most timely and inspirational address. Moved by it, as I know you were, perhaps you will be even more impressed if I tell you something about his high and holy calling.

You have already observed that he is an unusual personality—tall, straight, dignified, and gracious. Through a devoted lifelong service to his God and to his fellow men he has partaken so deeply of the divine nature that he is filled with that charity defined by one of the Book of Mormon prophets as the “pure love of Christ.”

Fine as he is in his own right, the great office to which he has been called adds to his stature. For he is not just the presiding officer of an ordinary church, he is the rightful successor to the Prophet Joseph Smith, Jr. He is God's prophet and personal representative in the earth. Just as Peter was the president of the Church of Jesus Christ of former-day saints, so President McKay is today the president of the Church of Jesus Christ of Latter-day Saints. He is the President of the priesthood of that Church. He is in fact and in truth a prophet, seer, and revelator. To this high station he was called through revelation from heaven. He was not appointed nor elected to it by men.

In 1906, under divine inspiration, President Joseph F. Smith, then God's personal representative and mouthpiece in the earth, laid his hands upon President McKay and conferred upon him the holy apostleship with all its gifts and powers. Pursuant to the order of God's Holy Priesthood which is the government operative in the Church of Christ, he was, in April 1951, sustained in and ordained to his present high office.

President Joseph F. Smith, who conferred the apostleship upon President McKay, had received his authority in like manner from President Brigham Young. President Young had received his authority from Oliver Cowdery and Joseph Smith, Jr.

And who was Joseph Smith, Jr.? He was none other than God's great prophet of the restoration.

At the head of every gospel dispen-

sation the Lord has placed one of his mighty sons—Adam, Noah, Abraham, for example. Jesus Christ, himself, stood at the head of the Dispensation of the Meridian of Time. Joseph Smith, Jr., than whom none of these save Jesus only was greater, was appointed and ordained in the heavens to head this last and greatest dispensation, the Dispensation of the Fulness of Times, into which, as rivers into a mighty ocean, flow all former dispensations. Joseph Smith was and is to modern Israel what Moses was to ancient Israel, leader, law-giver, prophet, seer, and revelator.

You will recall that John the Beloved saw in vision an “. . . angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” (Revelation 14:6.) Joseph Smith was the person to whom that angel came.

Born of humble parents, he lived less than thirty-nine years. In June 1844, he died a martyr, sealing with his own blood his witness to the truth, even the gospel of Jesus Christ, which through him God had restored to earth for the benefit of all men.

This gospel has often been spoken of as a way of life. This however is not quite accurate. Consisting as it does of the principles and ordinances necessary to man's exaltation, it is not just a way of life, it is *the* one and only way of life by which men may accomplish the full purpose of their mortality.

The gospel begins with God and man's relationship to him.

In the early 1800's, the days of the Prophet's youth, no living man had a correct understanding of God. Professed believers knew no more about him than did the Athenians who posted inscriptions to the “Unknown God.”

Stirred by a religious revival, moved with a sincere desire to know which, if any, of the contending sects was right and relying upon the promise of James that, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (James 1:5), Joseph Smith in simple faith and earnest prayer sought wisdom from God.

The time was spring, 1820. Joseph was then in his fourteenth year.

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The place was Palmyra, Western New York state.

The result: God the Eternal Father and his Son Jesus Christ appeared to him. "I saw two Personages," he said, "whose brightness and glory defy all description." These two Personages spoke to him and called him by name. He heard their voices and asked them questions. They gave him answer. (Pearl of Great Price, Joseph Smith 2:17.)

When he came out of that sacred interview he knew with certainty the nature of God. He had seen and conversed with him. From him he had received a personal introduction to his resurrected Son Jesus Christ.

In after years Joseph referred to God as an "exalted man," and said that both he and the Son were personages of flesh and bone, as tangible as man. (D & C 130:22.)

Through subsequent revelations he learned that the relationship between God and men is that of parent and children. "The inhabitants" of the "worlds" . . . "are begotten sons and daughters unto God," said the Lord to him in one of the revelations. (*Ibid.*, 76:24.)

The Prophet further learned through communication from heaven that as the begotten children of God we are endowed with the potential to become like him, even as mortal children may become like their mortal parents. He came to understand the high ideal projected by the Savior, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Not only did Joseph Smith receive through divine revelation knowledge concerning God, man's relationship to him, the doctrine of eternal progression, and all the other glorious principles and ordinances of the gospel of Jesus Christ upon obedience to which man's exaltation is conditioned, he was also divinely commissioned to organize, and again establish upon earth, the Church of Jesus Christ; the organization through which these principles and ordinances can be authoritatively taught and administered. To enable him to do so he was endowed with the Holy Priesthood which is delegated authority to act in the name of God.

John the Baptist, who held the keys of the Aaronic Priesthood in the days of Jesus, now a resurrected person, came to earth and laid his hands upon the heads of Joseph Smith and Oliver Cowdery and conferred upon them "the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." (D & C 13.)

Peter, James, and John, who as the presidency of Christ's Church in the apostolic dispensation held the keys of the Melchizedek Priesthood, came and conferred this priesthood and the keys thereof upon Joseph and Oliver. Other holy beings delivered to them gospel keys which they had received and held in former dispensations. For example, in April of 1836, Moses "committed unto . . . [them] the keys of the gathering of Israel . . ." and the restoration of the ten tribes. Elias ". . . committed the dispensation of the gospel of Abraham," and "Elijah the prophet, who was taken to heaven without tasting death, stood before [them] . . . and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Ibid.*, 110:11-16.) Thus was the gospel for the salvation of the dead restored.

Having thus received from heavenly beings the foregoing and other endowments, Joseph Smith the prophet and his associate Oliver Cowdery conferred them upon the members of the Quorum of the Twelve Apostles as they were directed by the Lord to do. Brigham Young, one of the original Twelve succeeded the Prophet Joseph as president of the Church. President David O. McKay, as already pointed out, is today the rightful successor to the Prophet Joseph Smith. He now holds all the priesthood, keys, and powers received by the Prophet Joseph Smith.

Now, my beloved brothers and sisters and friends, it is our solemn obligation and great joy to testify to you that these things are so. They are not "cunningly devised fables." They are realities of the utmost significance. We know them to be true with the same certainty that Peter knew Jesus was the Christ when, in answer to the Master's question, "But whom say ye that I am?" he boldly declared, "Thou art the Christ, the Son of the living God." This he knew, said Jesus, because his Father in heaven had revealed it unto him. The conviction with which we speak was obtained in the same way. (Matt. 16:15-16.)

In like manner every child of God if he will but do the work as Jesus said, may know of the divinity of the mission of the Prophet Joseph Smith and that President David O. McKay is now his legal successor; he may likewise know that the gospel as restored through the Prophet Joseph is the gospel of Jesus Christ, that the Church of Jesus Christ of Latter-day Saints is the repository of that gospel, that the Church possesses the priesthood of God and the gifts of the Holy Spirit of God and that to the Church God has given the commission and the power to preach the gospel and administer all the ordinances necessary to the salvation and exaltation of us, his children.

The Lord is no respecter of persons. He himself has said that, "... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D & C 93:1.)

If enough people can be brought to this knowledge they will exercise such power for righteousness that the strifes and contentions of this world will melt away as the hoarfrost before the burning rays of the rising sun. Upon the slim prospect that such will be the case hangs the issue of the preservation or termination of our present civilization.

To provide an escape from our threatened destruction was one of the reasons specified by the Lord for restoring the gospel. "... knowing the calamity which should come upon the inhabitants of the earth," he said, "I the

Lord, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (*Ibid.*, 1:17.) Obedience to the commandments here referred to—the principles and ordinances of the gospel—constitute the sure and only means of escaping the impending calamity. That the peoples of the earth will avail themselves of this means of escape is by no means certain. But whether they do or whether they do not they who know the truth are not dismayed, for they know that the promised blessings do not depend upon the conduct of others and that that peace promised by the Savior flows into the heart of every soul who keeps his commandments regardless of what others do. Even as Jesus "endured the cross" "for the joy that was set before him," (Hebrews 12:2) so his true disciples are sustained in their trials by an inner peace and the glorious hope and assurance of eternal life. Such are the fruits of the gospel of Jesus Christ.

Of these glorious gospel truths I bear humble and solemn witness. To each of you I extend an urgent invitation to "Come listen to a prophet's voice,  
And hear the word of God,  
And in the way of truth rejoice,  
And sing for joy aloud.  
We've found the way the prophets went  
Who lived in days of yore;  
Another prophet now is sent  
This knowledge to restore."

—Joseph J. Daynes

God bless you, I pray, in the name of Jesus Christ, our Lord. Amen.

#### President David O. McKay:

He who has given the address to which we have just listened is Elder Marion G. Romney of the Council of the Twelve. The Choir and Congregation will now sing, "We Thank Thee, O God, for a Prophet." Elder Condie will lead us.

After the singing, we will hear from Elder Ezra Taft Benson.

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The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

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**President David O. McKay:**

We will now hear from Elder Ezra

Taft Benson of the Council of the Twelve. He will be followed by Elder Sterling W. Sill.

**ELDER EZRA TAFT BENSON***Of the Council of the Twelve Apostles*

My beloved brethren and sisters and friends, humbly and gratefully I stand before you in response to the call of him whom we sustain as Prophet, Seer, and Revelator, and President of the Church. With all my heart I endorse and rejoice in the counsel received at this conference.

About a month ago our beloved leader, President David O. McKay, delivered an inspiring prayer at the dedication of the London Temple.

As an introduction to what I trust the Lord will be pleased to have me say today, I quote a short paragraph from that memorable prayer:

"Next to life, we express gratitude for the gift of free agency. When thou didst create man, thou placed within him part of thine Omnipotence and bade him choose for himself. Liberty and conscience thus became a sacred part of human nature. Freedom not only to think, but to speak and act, is a God-given privilege."

Our heritage of freedom is as precious as life itself. It is truly a God-given gift to man. Since the time of the council in heaven, the fight of liberty-loving people for freedom has continued.

Free agency is an eternal principle vouchsafed to us in the perfect law of liberty—the gospel of Jesus Christ. Freedom of choice is more to be treasured than any earthly possession. It is guaranteed in our heaven-inspired Constitution. Yes, freedom is an inherited, inalienable, divine gift to men.

When the Savior of mankind wished to impress on his hearers the fruits of his teaching, he used these words: ". . . the truth shall make you free." (John 8:32.)

We are moral agents with freedom to choose between right and wrong.

Past material advances have been the fruit of our freedom—our free enterprise system—our American way of life—our God-given freedom of choice. The

progress of the future must stem from this same basic freedom.

Because our forefathers fought for the ideal of freedom; because our fathers preserved that ideal through our free enterprise system under our God-given free agency; because they were willing to make religion the vital force of daily living, all of us have climbed through the years to new heights of well-being and inner strength.

But it is not only in the moral choice of right and wrong that man is free. Among the relentless quests of human history, is the quest for political freedom. When Patrick Henry shouted his immortal "Give me liberty or give me death," he did not speak idly. When at Philadelphia in 1776, the signers of the Declaration of Independence affixed their signatures to that sacred document, they, in a very real sense, were choosing liberty or death. Not one of them but knew full well that if the revolution failed, if the fight for freedom should come to naught, they would be branded as rebels and hanged as traitors.

The inspired founding fathers formulated a system of government with checks and balances protecting the freedom of the people. But even this was not enough. The first order of the new congress was to draw up a Bill of Rights—ten amendments guaranteeing for all time the fundamental freedoms that the American people insist are theirs by the will of God, not by the will of government.

Yes, the founders of this nation bequeathed to us a heritage of freedom and unity that is our most priceless political possession.

But to be enjoyed, freedom must be won continually. The major responsibility of government is to guard the lives and safeguard the freedom of its citizens. Yet even in the operation of govern-

ment—especially big government—there are real dangers to our freedom.

Today the scope and variety of governmental operations have become amazingly wide. We are touched by government from before we are born until after we die. Government impinges on our lives every hour of the day and night.

Most of these governmental activities are helpful in greater or lesser degree, of course. But we must face the central problem of just how much of our lives, of our freedom, of our economy, and of our society, we want to entrust to government.

And we must face the further fact of just what division of functions we want to make between Washington and our state capitals. We must be aware of the price we pay when we place more and more of our lives in the hands of centralized government.

It is high time we awakened to the dangers of excessive government in business and in agriculture. It is time we realized the perils of too great a centralization of power, and too much dependence on public agencies.

We have seen in the past quarter century a tremendous shift from individual to governmental responsibility in many phases of economic and social life. We have seen a rapid shift of responsibility from the states to the federal government.

The magnitude of these changes is revealed by a few simple figures. Twenty-five years ago the federal government received one-fourth of all the taxes collected in the United States. Today the federal government—in spite of the biggest tax cut in history of \$7,400,000,000 (7.4 percent) in 1954—collects not one fourth but three-fourths of all our taxes. Twenty-five years ago all taxes, federal, state and local, took 14 percent of our national income. Today taxes take 31 percent.

I recognize that there have been reasons for doing more things through government, and for doing them from Washington. Fighting first a prolonged depression and then a war, unavoidably shifted responsibility to the federal government. The shrinking of time and distance and the growing interdependence of our economic lives have all con-

tributed to a centralization of authority at the national capital.

Yet, deep in their hearts, the American people instinctively know that great concentration of power is an evil and a dangerous thing. They do not need to have it proved.

What lies behind this conviction? Basically, it is an intuitive knowledge that, sooner or later, the accumulation of power in a central government leads to a loss of freedom. Once power is concentrated, even for helpful purposes, it is all there, in one package, where it can be grabbed by those who may not be helpful in its use.

If power is diffused, this cannot happen. This is why the founders of our country carefully divided power between the state and federal levels. Nothing has happened in the meantime to call in question the validity of this arrangement.

Our traditional federal-state relationship, we must never forget, starts with a general presumption in favor of state and individual rights. Under the constitutional concept, powers not granted to the federal government are reserved to the states or to the people.

Many forces work toward the concentration of power at federal level. It somehow seems easier to impose so-called "progress" on localities than to wait for them to bring it about themselves. Raids on the federal treasury can be all too readily accomplished by an organized few over the feeble protests of any apathetic majority. With more and more activity centered in the federal government, the relationship between the costs and the benefits of government programs becomes obscure. What follows is the voting of public money without having to accept direct local responsibility for higher taxes.

If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments and dependent upon the federal treasury for their support.

It has been truly said by our present Chief Executive that, "The federal government did not create the states of this Republic. The states created the federal government . . . —if the states lose their meaning our entire system of government loses its meaning and the next

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step is the rise of the centralized national state in which the seeds of autocracy can take root and grow."

Those are strong but true words.

The history of all mankind shows very clearly that if we would be free—and if we would stay free—we must stand eternal watch against the accumulation of too much power in government.

There is hardly a single instance in all of history where the dictatorial centralization of power has been compatible with individual freedoms—where it has not reduced the citizenry to the status of pawns and mere creatures of the state. God forbid that this should happen in America. Yet I am persuaded that the continuation of the trend of the past twenty-five years could make us pallbearers at the burial of the states as effective units of government.

The drift toward centralization of power is not inevitable. It can be slowed down, halted, reversed.

How? By state and local governments insisting that theirs is the responsibility for problems that are essentially local and state problems—insisting upon this, with the knowledge that responsibility and authority go hand in hand.

Inevitably, in centralized federal programs the money is not as wisely spent as if the states participated financially.

The people come to look to the federal government as the provider, at no cost to them, of whatever is needful.

The truth is that the federal government has no funds which it does not first, in some manner, take from the people. A dollar cannot make the round trip to Washington and back without shrinking in the process. As taxpayers we need to recognize these facts; programs which obscure them are contrary to public interest.

The thought that the federal government is wealthy and the states poverty-stricken is a dangerous illusion. The federal debt is now eight times as great as the combined debt of the forty-eight states. It is difficult for the states to make a strong case for assistance from the federal government when anything the federal government spends must come from the states.

The states not only have rights, they

also have responsibilities, and they have opportunities.

In the last analysis, we are not trying to protect one government entity from another. We are trying to protect the rights of individual people. If we ever forget this, the whole process of government is pointless.

George Washington said: "Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master!"

"It is hardly lack of due process," said the Supreme Court, "for the government to regulate that which it subsidizes." But we must remember as President Clark has counseled us that a planned and subsidized economy weakens initiative, discourages industry, destroys character, and demoralizes the people.

Our people must remain free. Our economy must remain free—free of excessive government paternalism, regimentation, and control.

As a nation, we are strong. With the freedom of economic enterprise that we possess, we are able to produce as much industrial goods as all the rest of the world combined—even though we are only six percent of the world's people and possess only six percent of the world's land.

These abundant blessings have come to us through an economic system which rests largely on three pillars:

1. Free enterprise . . . the right to venture . . . the right to choose.
2. Private property . . . the right to own.
3. A market economy . . . the right to exchange.

Working together, we can maintain the strength of these three pillars.

There are some in our midst, nevertheless, who decry free enterprise, who would place business, agriculture, and labor in a government strait jacket.

Our economic order is not perfect, because it is operated by imperfect human beings, but it has given us more of the good things of life than any other system. The fundamental reason is that our economy is free. It must remain free. In that freedom ultimately lies our basic economic strength.

Let us admit the weaknesses that exist. Let us work aggressively to correct them. But never let us make the catastrophic

blunder of putting chains on our basic economic freedom.

Yes, our phenomenal material advances have been the fruit of our freedom—our free enterprise system—our American way of life—our God-given freedom of choice.

The progress of the future must stem from this same basic freedom.

Yet these basic American beliefs, principles, and attitudes are threatened today as never before.

By whom are they threatened?

They are threatened by well-meaning but uninformed people who see the shortcomings of our economic system and believe they can legislate them out of existence. They try to reach the promised land by passing laws. They do not understand our economic system and its limitations. They would load it down with burdens it was never intended to carry. As their schemes begin to break down, more and more controls must be supplied. Patch is placed upon patch, regulation is added to regulation and ultimately, by degrees, freedom is lost—without our desiring to lose it and without our knowing why or how it was lost.

Our heritage of freedom is threatened by another group—self-seeking men who see in government legislation a way to obtain special privilege for themselves or to restrain their competitors. They use demagoguery as a smokescreen to deceive. These people have no love for freedom or enterprise. They would bargain away their birthright for a mess of pottage. They would learn the value of freedom only after it was gone.

A third, still much smaller group is dedicated to the overthrow of the economic and social system that is our tradition. Their philosophy does not stem from Jefferson, but is foreign to our shores. It is a total philosophy of life, atheistic, and utterly opposed to all that we hold dear as a great Christian nation. These men understand our system thoroughly—and they hate it thoroughly. They enlist innocent but willing followers from the uninformed and the unprincipled. Through rabble-rousing and demagoguery they play upon the economic reverses and hardships of the unsuspecting. They promise the impossible, and call black

white, and mislead with fallacies masqueraded as truth.

If we lose our freedoms, it will be to this strange and unlike coalition of the well-intentioned, the slothful, and the subversives.

It will be because we did not care enough—because we were not alert enough—because we were too apathetic to take note while the precious waters of our God-given freedom slipped—drop by drop—down the drain.

Heaven forbid that this should come to pass!

Let us remember that we are a prosperous people today because of a free enterprise system founded on spiritual, not material values. It is founded on freedom of choice—free agency—an eternal God-given principle.

The founding fathers, inspired though they were, did not invent the priceless blessing of individual freedom and respect for the dignity of man. No, that priceless gift to mankind sprang from the God of heaven and not from government. Yes, the founding fathers welded together the safeguards as best they could, but freedom must be continually won to be enjoyed. Let us never forget these facts.

This is America—the land of opportunity! A land choice above all other lands. Let us keep it so!

We, here in America, as Theodore Roosevelt said a half century ago, “hold in our hands the hope of the world, the fate of the coming years, and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men.”

With God’s help the light of high resolve in the eyes of the American people must never be dimmed! Our freedom must—and will—be preserved.

Yes . . . this is a choice land—choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able to advance in the light of sound and enduring principles of right. To sacrifice such principles for momentary expediency—often selfishly motivated—is to endanger our noble heritage and is unworthy of this great American people.

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With all my heart I love this nation. I have lived and traveled abroad just enough to make me appreciate rather fully what we have here. To me, this is not just another nation. This is not just one of a family of nations. This is a nation with a great mission for the benefit and blessing of liberty-loving people everywhere. It is my firm conviction that the Constitution of this land was established by men whom the God of heaven raised up unto this very purpose.

The days ahead are sobering and challenging and will demand the faith, prayers, and loyalty of every American. Our challenge is to keep America strong

and free—strong socially, strong economically, and above all, strong spiritually, if our way of life is to endure. There is no other way. Only in this course is there safety for our nation.

God grant we may resolutely follow this course in humility and faith, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Ezra Taft Benson of the Council of the Twelve. Elder Sterling W. Sill will now speak to us.

### ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

One of the most important businesses in the world is the business of holding conventions. This week in every important center in this and other countries men and women will be assembling in groups to discuss their problems, exchange ideas, and develop techniques for accomplishment. I have had an interesting experience during these past few months of meeting with several occupational groups and listening to them discuss their interests. After each experience I have thought how much more interesting, and how tremendously more important, are the things that we discuss in the Church, where we meet and talk about God and eternal life and how to build character and godliness into our own lives.

All education is primarily about ourselves. We study medicine to learn how to keep ourselves well physically. Through the studies of the mind—psychology and psychiatry—we learn how to keep ourselves well mentally. Agriculture is how we feed ourselves. The social studies teach us to live together, successfully. We study law to try to keep ourselves out of trouble. Then we have this important field of religion by use of which we look out for our spiritual welfare.

The biggest problems involved in any of these fields center in us. Probably the thing that we know less about than

anything else in the world is our own individual selves. You can ask a man many questions about science, invention, or history, and he will answer you. But if you ask him to write out an analysis of himself, to tell you about his mind and soul qualities, or if you ask him how he became the kind of man he is—you may not get very good answers. Or suppose that you ask him where he came from, why he is here, or where he is going. What kind of answer do you think you would get? How long do you think it would take someone to get to a given destination if he didn't know where he was going or why the journey was being made? "The Big Three" among life's questions are: Whence? Why? Whither?

The old Persian philosopher Omar Khayyam wrestled long and hard with these questions without getting any very satisfactory answers. He summarizes his conclusions as follows:

I came like Water, and like Wind I go.

Into this Universe, and why not knowing  
Nor whence, like Water willy-nilly  
flowing:

And out of it, as Wind along the Waste,  
I know not whither, willy-nilly blowing.

Up from Earth's Centre through the  
seventh Gate

I rose, and on the Throne of Saturn sate,  
And many a Knot unravel'd by the  
Road;

But not the Master Knot of Human  
Fate.

There was a Door to which I found no  
Key:

There was a veil past which I could  
not see.

(*Rubaiyat*, Stanza 28-29, 31-32.)

Shakespeare's Macbeth gave his opinion of the importance and purpose of existence by saying,

"It [Life] is a tale told by an idiot,  
full of sound and fury, signifying nothing." (*Macbeth*, Act V, Sc. 5.) And Hamlet added,

"How weary, stale, flat and unprofitable, seem to me all the uses of this world! . . . 'Tis like an unweeded garden, that goes to seed; things rank and gross in nature possess it merely." (*Hamlet*, Act I, Sc. 2.)

What I would like to say this morning is that some of the most stimulating ideas ever known in the world are the thrilling answers to the big three given in the revelations of the Lord.

Our lives have been divided into three general periods. First there was a long pre-mortal existence when we lived as the spirit children of God. This is followed by a brief mortality. Then comes an everlasting immortality. There is a definite purpose to be accomplished in each of these periods, and our success in each depends upon what we did in those periods preceding. In this respect we might compare life with a three-act play. If you came into the theatre after the first act had been finished and left before the third act began, you might not understand the play. For about the same reasons this life, taken by itself, simply did not make sense to Hamlet, Macbeth, or Omar Khayyam. Yet each period has great significance.

The Lord has said, "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:26.)

In order to make an intelligent road map for the accomplishment of our lives we need to know what happened in the first act. We also need to understand the tremendous importance of those purposes to be achieved in the second act. And we need to know many things about the third act—and we need to know them before the third act begins. I have a relative who when she reads a book always reads the last chapter first. She wants to know where she is going before she gets started. And that is a pretty good idea to apply to our own future. An intelligent "pre-view" of the third act can be all-important to the final outcome. But first, suppose that we go back and review briefly the first act.

In the pre-existence, as in the two other periods, Jesus is our example. Nothing could be plainer from the scriptures than that the life of Christ did not begin at Bethlehem, nor did it end on Calvary. It is equally true that our lives do not begin or end within the narrow boundaries of mortality. The first things we knew about ourselves were in the grand council in heaven where our own future was being discussed. You were there; God was there; all the spirit children of God were there. Then we walked by sight. We have all seen God; he is our father; he was helping to prepare us for the great experiences of our second estate.

All life is primarily a preparation. We prepare for school; we prepare for marriage; we prepare for our life's work; we prepare for death. Our pre-existence was also a preparation. It was the childhood of our immortality. We had come to a place in our preparation where all young people always come, where it is desirable for them to move away from the homes of their parents where they can be by themselves. Even though their newly-established homes may lack some of the advantages of the homes of their parents, it is still important for them to learn to stand on their own feet, to be tested, and proven and tried. In our own case, God wanted us to see good and evil side by side and learn to make the right choices on our initiative. We would have far more freedom in this if we

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were living by ourselves than in the more immediate presence of God.

In the grand council our second estate was explained to us. An earth was to be created to serve as our new home. We were to be given wonderful, beautiful bodies of flesh and bones without which we could not have a fulness of joy. For the first time in our existence we were to be endowed with the powers of procreation. We were to have the privilege of organizing a family to last through time and eternity. This should be bound together by the authority of the priesthood and sealed and sanctified in the temple of the Lord. We were to have the opportunity to gain experience in exercising our free agency to help us to become sovereign souls. At this grand council the Savior was selected and ordained to come to the earth and redeem us from our sins.

Abraham, in telling of a vision that he was given of the pre-existence said,

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

"And God saw these souls that they were good, and he stood in the midst of them and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good, and he said unto me: Abraham, thou art one of them; thou wast chosen before thou was born." (Abr. 3:22-23.)

Adding to Abraham's statement that there were many noble and great who were ordained to positions of responsibility, Joseph Smith indicates that we were also ordained. He said, "Every man who has a calling to minister to the inhabitants of this earth was ordained to that very purpose in the grand council in heaven before the world was." (DHC 6:364.)

After this part of our preparation had been completed, we are told that "all the sons of God shouted for joy." (Job 38:7.) I feel certain that if we knew now what we understood perfectly then, we would be willing to go on our hands and knees through life for the opportunity of proving ourselves faithful and

deserving of our magnificent opportunities.

Then we came into our second estate through the miracle of birth. There are some who claim to have difficulty in believing in the possibility of a literal physical bodily resurrection. It seems to me that no one should have any problem believing in the eternal life of the body who can believe in its creation through birth to begin with—that two microscopic cells can unite and by a spontaneous process of subdivision create this great masterpiece which is a human being, including body, mind, and personality.

Referring to the Savior's birth, Matthew said: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:1-2.) That is the question that wise men have been asking ever since. Ever since that day nearly two thousand years ago, wise men have been inquiring, "Where can we find Jesus? How can we know the Savior?" For "there is none other name given whereby man can be saved." (D & C 18:23.) The journey of the wise men was over when they had found the king; and so is ours.

Then we enter the third act. Most of the rewards come in the last act. There is where we find "the happy endings." That is also where we discover the tragedies, depending upon the kind of life we have lived in our second estate.

There is an old Greek play written around the fall of Athens. It tells of a Roman general who had captured an Athenian philosopher. The Roman had told the Athenian that he was to be put to death, but the philosopher did not seem greatly disturbed and the Roman thought that probably he didn't understand. And he said to the Athenian that maybe he did not know what it meant to die. The Athenian expressed himself that he understood but he felt the Roman did not understand. He said to his captor:

"Thou dost not know what it is to die, for thou dost not know what it is

to live. To die is to begin to live. It is to end all stale and weary work and to begin a nobler and a better. It is to leave the company of deceitful knaves for the society of gods and goodness."

That is our proper objective for the last act. Death is the gateway to immortality. The most important part of life is death. James M. Barrie's little character, Peter Pan, in an extremity cried out bravely, "To die will be an awful big adventure." Who can doubt that it will be so? We live to die, and then we die to live.

Yesterday the singing mothers inspired us with John Howard Payne's immortal verse, "Home, Sweet Home." When this song was written in 1822, John Howard Payne was living in Paris, far away from the old homestead which he knew and loved so well. But he was in the process of preparing to go home for a much-anticipated holiday. He knew, as we know that the happiest holidays are those we go home for. To go home is to go back where you grew up; home is where mother and father are; and John Howard Payne was going home. But it will not be very long before every one of us will also be going home. We will also be going back to where we grew up; we will be going back to where God is, to where our mothers, fathers, and families are.

After the resurrection we will have these wonderful bodies, celestialized and glorified, with quickened senses, amplified powers of perception and vastly increased capacity for understanding, love, and happiness. Not only will our bodies be immortal and celestial but our personalities will be immortal and celestial also. If we have properly prepared during our second estate, then with what enthusiasm we will sing with John Howard Payne, "There is no place like home."

I would like to leave with you my testimony that the gospel of Jesus Christ has been restored to the earth with the authority to administer in all of the ordinances having to do with the celestial kingdom. A great flood of new knowledge has recently come into the world, including three great volumes of new scripture outlining in every detail the answers to the most important questions of our lives. May God help us to

understand and live those answers, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Council of the Twelve Apostles.

As many of you know, and all should know, these services have been on the air by radio and television all throughout these western states. Many will go off promptly at 12 o'clock, and we should like them to hear the strains of music by the Tabernacle Choir, and if we continue to give some notices and expressions of appreciation, they might miss it, so we will change our usual order of business and have our closing song by the Tabernacle Choir at the present time: "How Beautiful Upon The Mountains," conducted by Richard P. Condie.

The closing prayer, following some expressions, will be offered by Elder Glenn E. Nielson, president of the Big Horn Stake.

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Selection by the Tabernacle Choir, "How Beautiful Upon the Mountains."

### President David O. McKay:

We are glad our listening audience heard that wonderful anthem, so inspirational and artistically rendered.

Brethren and sisters, we bring to a conclusion this sixth session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church. We express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us. We are grateful for this outstanding public service so generously extended. We are grateful also for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and in other gatherings where this Conference is seen and heard.

We desire to acknowledge the presence this morning of prominent persons, and I am sure all will be pleased to know who many of these are, for we appreciate their interest, not in just attending but in the welfare and ad-

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vancement of the Church: Senator Arthur V. Watkins; Senator Wallace F. Bennett; Congressman William A. Dawson; Congressman Henry Aldous Dixon; Governor George Dewey Clyde; J. Berkeley Larsen, Lt. Governor of Idaho; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. Homer Durham, vice president of the University of Utah; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. E. Allen Bateman, State superintendent of Public Instruction; Dr. M. Lynn Bennion, superintendent of Salt Lake City Schools; Mayor Adiel F. Stewart of Salt Lake City; Sherman B. Christensen, Judge of the Federal Court; Dr. A. Ray Olpin, president of the University of Utah; and perhaps others whom we have not seen, nor are able to see.

We appreciate your attendance and interest, and that of all others who have shared in this inspirational gathering. We have received greetings from the president of the Western Canadian Mission. He says: "Reception is excellent. Sincere expression of love from Western Canadian members." Signed, President Parley A. Arave.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from two countries far removed from each other—South Africa and Hawaii. The flowers from South Africa are several varieties of the protea, the national flower of South Africa. These flowers are unique inasmuch as South Africa is the only place in the world where they are found, and they are as fresh this morning as when they left South Africa. Brother Glen G. Fisher, president of the South African Mission, informs us that the branch Relief Society sisters throughout the South African Mission have put on cake sales and made individual contributions, and have manifested a keen interest in this project in order that they might send these rare flowers for our enjoyment

during Conference. The entire South African Mission membership will have more than common interest in our Conference, since at this very time they are enjoying a visit from Elder Harold B. Lee of the Council of the Twelve. Sister Lee is accompanying him on this tour.

The other flowers, the beautiful red antheriums, come to us, we are informed by President Jay A. Quealy, Jr. of the Honolulu Stake, with the love and greetings from the members of the Honolulu Stake. With all our hearts we express appreciation and thanks to the members of the Church in these far-off lands for these lovely flowers bearing their messages of loyalty, affection, and greetings. Our thoughts and best wishes will be with them as we enjoy the beauty of these flowers this October Conference.

We desire to make mention of the General Priesthood Meeting which was the fifth session of this General Conference. This meeting was held in the Tabernacle last evening with overflow meetings in the Assembly Hall and Barratt Hall, and was relayed by closed circuit to members of the Priesthood assembled in 139 Church buildings from coast to coast and in Canada. There were present or listening over direct wire from the Tabernacle 38,403 members of the Priesthood.

We have heard the singing of the Tabernacle Choir, with Richard P. Condie conducting and Frank W. Asper at the organ. We express appreciation to these men and women who give so generously of their time and talents, and we join unitedly in praying that they will have outstanding success in the approaching Concert Tour that they are about to make.

We shall now be dismissed by Elder Glenn E. Nielson offering the closing prayer.

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President Glenn E. Nielson of the Big Horn Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened promptly at 2:00 p.m. Sunday afternoon, with President David O. McKay presiding and conducting the services.

The Salt Lake Tabernacle Choir furnished the music for this session of the Conference.

#### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television.

The music for this session will be rendered by the Tabernacle Choir, with Elder Richard P. Condie conducting, and Elder Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing, "To Music," with Jay E. Welch conducting.

The opening prayer will be offered

by Elder Lawrence D. Olpin, president of the Lorin Farr Stake.

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The Choir sang "To Music," Jay E. Welch conducting.

Elder Lawrence D. Olpin, president of the Lorin Farr Stake, offered the invocation.

#### President David O. McKay:

Elder Lawrence D. Olpin, president of the Lorin Farr Stake, has just offered the invocation.

The Tabernacle Choir will now sing, "Mountains," conducted by Richard P. Condie.

Our first speaker, following the Choir, will be Elder Marion D. Hanks of the First Council of Seventy.

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The Tabernacle Choir, Richard P. Condie conducting, sang "Mountains."

#### President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy will be our first speaker. He will be followed by Elder LeGrand Richards.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

Through this conference I have been feeling a great warm surge of gratitude—gratitude that I belong to the Church of Jesus Christ of Latter-day Saints, gratitude that there has come to me, in spite of my limitations, the blessing of service and the blessing of learning to know and to love so many of you, to feel your strength, understand your purpose, and observe your dedication.

I have been grateful for the marvelous sermons, the great themes of truth which have been here uttered. I was very grateful this morning as these

strong and forthright and inspired messages went out to the world.

Last night I read on the editorial page of the *Deseret News* an account of a survey, actually a clinical research inquiry, of a number of men incarcerated in the Utah State prison as compared with an equal number outside the prison who were of the same general background as to age, intellect, social, and economic circumstances, etc. The report re-emphasized strongly the vital importance to the well-being of young people of a home where love and interest are shown, where there are fair rules

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consistently enforced, where there is a religious atmosphere in the home and religious activity outside it, and where parents set the proper affirmative example.

Since I read the article I have been even more grateful for the home I grew up in, humble as it was in terms of material things; for a loving father, who was called home in our infancy; for a wonderful mother and brothers and sisters through whose love, unselfishness, and co-operative effort I came to enjoy some blessings that they did not have themselves.

I am grateful that I know something about some of the problems that exist in the world and that I have the privilege of counseling, weeping, and sympathizing with some of the people who have them.

I am grateful for the kind of mountains that the choir has just sung about (as well as for other mountains) and that God blesses us with strength enough to climb if we are humble enough.

Recently I have been thinking about three great areas of problems which actually encompass the whole of human experience, the whole of an individual's life, thinking about them in terms of the Church program and the principles of the gospel. We have a lot of youth problems and we know it, difficulties in many fields of youth behavior and experience. Then there is in our communities, and the nation, a great problem with unhappy adults—broken homes, marriages, and lives; increasing incidence of moral decadence, of alcoholism; increasing prison incarcerations and so forth. There is a third problem that I am not sure we have thought much about (perhaps in the Church we do not know as much about it as a problem as some do), and that is the field of geriatrics, the subdivision of medicine dealing with the elderly and the aging, many of whom lose status in the family, community, and business with advancing age.

Some recent experiences have permitted me the privilege of observing and participating in activities having to do with some of these problems. Out of those experiences I have come with increased gratitude to my Heavenly

Father that in the graciousness and goodness of his love we have been blessed with the principles, programs, and inspiration which can preserve us from the most serious of these problems, help us overcome them to the measure we find ourselves in them, and lead us, through God's good gifts, to the happiness here and the eternal opportunity hereafter which we are meant to enjoy. There is no occasion today to do more than recognize the existence of the problems and to testify of my deep assurance that through proper parenthood and leadership and instruction, and through a willingness to learn, hearken, and participate, the principles of the gospel and the great programs of the Church will help us avoid or overcome most of the difficulties which beset us.

There is a story in point which I thought of as I read last night. A young man who had lost his father in his earliest years went to an elderly medical man who had been a close friend of his father and asked the doctor what kind of man his father had been. The old doctor answered the question with a question: "Suppose you could have chosen your father—that is, what kind of man he would be—what would your choice have been?"

The young man replied that he would have chosen one who was courageous and forthright and true; a kind, wise, and loving man; a worshiper, worker, and servant of God. He described clearly and forcefully an ideal father, then asked: "Doctor, is that the sort of man my father was?"

Said the doctor. "As your father's friend, let me ask you another question. Is that the sort of man you have chosen to be the father of your own children?" The young man said, "With all my thinking about life and its responsibilities, I confess I have not thought about this important matter in just that way before. Though I had nothing to do with choosing my own father, I have everything to do with choosing what sort of father my own children shall have. I give you my word that I shall think about and act upon it from now on."

My wonderful young friends, in the Church and out of it, you face real challenges and great pressures, but the

objectives and opportunities before you are marvelous. When I look at you, I do not see in you the leaders of tomorrow, only; I see what you *now are*, the boy friends and girl friends, the young husbands and wives of today. In your hands, stretching ahead before you, there are important occasions for decision and choice, decisions that will affect your happiness in this world and your eternal future.

Do you make negative judgments about the parents, leaders and teachers you now have? Have you thought enough about what kind of parents, leaders and teachers you are going to be? These are not far-off challenges, they are upon you; in less time than you can now conceive these blessings and burdens will be yours.

A few weeks ago I sat in an auditorium in the East with some of the leading businessmen in America and heard Brother Benson discuss the Youth Fitness Program now underway across the land. As the viewpoints of the Church were so impressively presented I was again moved with gratitude that through revelation the Lord has blessed us with the principles and the programs which can lead us to effective, participating citizenship in the community and in the kingdom; which, whatever kind of home we came from, can lead us to be the sort of father or mother we would have been pleased to choose had we had the opportunity.

Without the intention or occasion to be detailed, may I mention a principle or two given us by the Lord for our well-being, physically, intellectually, emotionally, socially, and spiritually.

Consider the understanding the Lord has given us as to the nature of this physical body which houses our spirit. "... the spirit and the body are the soul of man." (D & C 88:15.) "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (*Ibid.*, 93:33, 35.)

I am grateful to understand that my physical body is an eternal, non-evil component of my eternal soul, and that

I have, therefore, a duty to honor and respect and care for it, and to refrain from knowingly imposing upon it any treatment or substances deleterious to it. While I could not choose nor govern the condition of the body into which I came, I have the responsibility to give it the best care I can, and if I do not I am acting in derogation of a great gift of God.

For some time I have wanted to put into the record a statement by Thomas Edison in his autobiography, made in the twilight of his productive life:

"The useful man never leads the easy, sheltered, knockless, unshocked life. At [age] thirty-six he ought to be prepared to deal with realities, and after that until he is sixty he should be able to handle them with a steadily increasing efficiency.

"Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean liquor, tobacco, tea and coffee), and if he has not eaten to excess, he very likely may continue to be achiev- ingly efficient up to his eightieth birthday, and in some cases until his ninetieth."

The testimony of the times corroborates what Edison said, and what the Lord told us—information that has been in our hands for more than sixscore years.

The Lord has blessed us with knowledge that we are under obligation to develop our minds, for "The glory of God is intelligence," (*Ibid.*, 93:36) and "It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.) He has given particular emphasis to spiritual truth, but in addition to charging the early brethren to teach one another the doctrines of the kingdom, he also instructed them to prepare themselves in a wide field of knowledge, including languages, history, and law. In the Church there are the principles and program which can lead us to the possession of minds that are clean and honest, educated, trained, controlled, creative, productive, and useful.

We have received the word of the Lord that "... men are, that they might have joy," (2 Nephi 2:25) and we know that there is joy in responsible relationships with our fellow men. As this is

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true of other men, it is especially true of our own families. The family, sealed together under the law of God, is the eternal unit, and our own high possibilities in the eternities are contingent upon our relationship with our family, as well as with our Heavenly Father and his other children.

Underlying all that has been revealed to us the Lord has given us to know that we are his children, that life is purposeful and meaningful, and that we are blessed with the possibility of a high destiny. I thank God that I know these things, and I pray that he will bless us to understand that though we may have partaken of some of the problems of the world, though we may have undergone some of the tragedies of the world, there is hope and answer for us in the gospel of Jesus Christ. Though we could not choose or direct in our earliest days the home we grew

up in or the parents who bore us, yet we can do something about the sort of parents we are or will be, and about the home our children will grow up in.

I thank the Lord for the good things he has blessed us with, and pray that we may have the wisdom to be steadfast and faithful and to do that which will perpetuate for those who are to come the blessings which the Lord has made available through the principles and programs and inspired leadership of his great Church.

In the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion D. Hanks, member of the First Council of Seventy, has just addressed us. We shall now be favored to listen to Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

I feel very grateful, brothers and sisters, for the privilege that is mine to be associated with you in this great conference, and my heart has been made to rejoice in the wonderful messages we have received and the testimonies that have been borne. Not only that, but I have been made very happy to greet so many of you on the block and in the building whom it has been my privilege to meet as I travel through the Church and visit the various stakes of Zion. I have a profound respect and appreciation for the faith of you Latter-day Saints, for the great work you are accomplishing in your own localities. I never return from a conference but what I say to my good wife, "My, the Saints are wonderful," and I thank the Lord that I am a part of this great organization.

It has been my privilege to spend much of my life in the missionary work of the Church. I imagine today that through the courtesy of the radio and television stations there will be many listening in who are not yet members of this Church. I am sure they will be some day when they know what we

know about it. I have always said that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Those of us who have had missionary experience know how our hearts have been made to rejoice when we find people who really love the Lord and who want to serve him the way the Lord wants to be served, and they come to a knowledge of the truth. Sometimes we find people who have looked for years and years to find the truth. I had a letter from a man recently, a prominent attorney who had investigated many churches, and when he found "Mormonism," as it is known to him, he said he had found an answer to all of his seeking. And some years ago, in my missionary work, we brought an attorney into the Church. He was an intelligent man. We asked him to talk in one of our conferences, and he said something like this—we had asked him to tell what he had found in Mormonism that appealed to him. He said, "If you have hunted for something all your life until you decided it did not

exist, and then you just happen to stumble on to it, you do not need anybody to tell you that you have found it, do you?" He said, "That is what I did when I found Mormonism and the thing about it that is most wonderful to me is the fact that the more I know about it the more wonderful it becomes."

I have a testimony here, copied from a letter from a lady who wrote in to the Bureau of Information for information about the Church. She said she had hunted for fifty-three years to find the truth, and then she told about the various institutions and churches she had investigated, and after getting our literature, she finally joined the Church, and after so doing this is what she wrote:

"I now have a serenity and composure and inner strength and an inward joy which I never before possessed. Do all souls receiving enlightenment exclaim within their silent heart, feeling compassion for a blind, groping, and grieving world, 'O suffering world, I come. I come.'"

The missionaries find ample compensation for the great work they are doing when they see honest souls who seek after righteousness brought to a knowledge of the truth through their instrumentality. The Lord said to the early elders of the Church that if they should labor all their days and bring save one soul unto him, how great would be their joy with that soul in the kingdom of the Father.

I want to bear you witness that many of us have great joy in the companionship of those to whom it has been our privilege to bring the restored gospel of the Lord Jesus Christ, and I want to say to you that the Latter-day Saints are doing a great work in providing missionaries. It is the most unselfish movement I think this world has ever known. There is no thought of any monetary compensation. Sacrifices are made by young and old alike in order to carry the gospel to those who are yet in darkness, and we invite everyone to join with us.

Sometimes I wonder if we have invited our neighbors and our friends to become a part of us, and if we do, then we will find the joy that comes in being

instruments in the hand of the Lord in carrying the truth to them.

President McKay indicated today that we are all missionaries. In fact, he has told us that each of us should be a missionary, and while we are not all called and set apart to go from door to door, we are called by the Lord, for he said: "Let every man who is warned, warn his neighbor," (See D & C 88:81) and that is a call from the Lord, and President McKay has asked that each of us should be a missionary and try to bring someone into the Church.

I repeated that request in a stake conference a few months ago, and a few weeks thereafter, I received a two-page typewritten letter from a young man who was in that conference. He was a son of the stake president. He was only there visiting on an assignment. He said, "Brother Richards, I heard you request each of us to try to bring someone into the Church. I believed that you meant me, so I wrote my wife and said, 'When I come home I have a proposition to make to you,' and the proposition was that they should bring some family into the Church. Then he said to his wife, 'The young man that I work with in the office seems to be quite a fine man, and if you are willing I will invite him and his wife to our home and we will have them for supper.'"

Well, of course when the supper was over they had to talk about something, and you know what they talked about, and the letter was written to tell me the joy he and his wife had because that couple had now joined the Church. I tell you, it will bring great joy into the lives of people when they know what the Church is.

I want to say to you today that my testimony is such that I believe we live in the great day of fulfilment. As I think of the history of the past, two great events stand out paramount above all others in religious history, and all the prophets have looked to those days and testified of them. The first was the coming of the Redeemer of the world, and you will remember that when he came, he took the Holy Scriptures to prove to the people that he had come in fulfilment of the words of the prophets. You remember his statement as he

walked along the way toward Emmaus with two of his disciples following his resurrection, and their eyes were holden that they did not recognize him. After he had heard what they had to say and seeing that they did not realize what his mission was, he said, "O fools, and slow of heart to believe all that the prophets have spoken," (Luke 24:25) and beginning with Moses and the prophets, he showed them how that in all things the prophets had testified of him. Then he opened their understanding that they might understand the scriptures for all the prophets had looked to that great event.

The second great event is when he shall come in power and great glory in the latter days, to reign as King of kings and Lord of lords, and all of the prophets have looked to our day. I wonder sometimes if we are mindful enough in order to interpret the promises of the prophets. I think of the words of the Savior when he said:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

I like to look upon the scriptures as a blueprint that shows the things that God intended to do, and I think it is a wonderful thing to know what the prophets have had to say, but I think it is more wonderful to live in the day of the fulfilment of the promises of the prophets. The Savior puts his stamp of approval upon the necessity of knowing the scriptures. He said to the Pharisees who endeavored to catch him in his words: "Do you not therefore err because ye know not the scriptures?" (Mark 12:24.)

If we knew the scriptures, we would understand them. Let me give you an illustration. While I was still the Presiding Bishop, we brought the plans of the great Los Angeles Temple to show to the First Presidency. There were eighty-five pages, and we did not have them complete—the electrical work and the heating facilities were not done—eighty-five pages about five feet long and three feet wide. It was glorious to look upon those plans and see that temple, but not a hole had been dug in the ground. Compare that with when we went to the dedication, and

in the evening when the floodlights were turned on that magnificent building, it was just as if some ethereal thing had been dropped down from heaven. I thank God that it is my privilege to live in the day of fulfilment of the things that the prophets have foretold for the latter days to prepare the way for the coming of the Lord.

I give you the words of the Apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19-21.)

If you will think about that for a minute, and then consider the words of Isaiah where he said that the Lord had proclaimed the end from the beginning, then the prophets have, as it were, drawn a blueprint of what the Lord intended to do, and we live now in the Dispensation of the Fulness of Times that has been referred to in this conference, for the Apostle Paul said that the Lord had revealed unto him the mystery of his will,

"That in the Dispensation of the Fulness of Times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Ephesians 1:10.)

I want to say unto you that no other people have a program of uniting all things which are in heaven and which are on earth. We understand this in the great work that is being done by the living for the dead, and that brings us to another great event that was to transpire in the latter days, to which Brother Romney referred this morning—the coming of Elijah the Prophet to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest he come and smite the earth with a curse. (Mal. 4:5-6.) Who knows anything about that great program of uniting the children on the earth with their parents who have gone beyond except the Church of Jesus

Christ of Latter-day Saints, as the Lord has revealed these great truths in our day?

Referring again to the words of Peter where he said, "We have also a more sure word of prophecy," (II Pet. 1:19) I now give you his words on the day of Pentecost to those who had crucified the Lord when he called them back to repentance, saying:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

If we believe the Holy Scriptures, as we are admonished to do, and the words of the prophets, we cannot look for the second coming of Christ in power until there is a restitution of all things spoken by the mouths of all the holy prophets since the world began. I want to say unto you that that is what this Church is, as it has been pointed out in this conference—the restoration of the Holy Priesthood, the re-establishment of the Church of Christ in the earth, founded upon the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone (Eph. 2:20), which God placed in the Church according to the Apostle Paul

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, . . .

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." (*Ibid.*, 4:12-14.)

How can anybody look at the Christian world today and see its divided condition and know that the Lord intended that we should come to a unity of the faith, without realizing that we must return again to the organization that he placed in the Church? And what an organization that is, where

every man and every man's son can be co-partners, as it were, with the Lord through bearing his Holy Priesthood, to help establish his kingdom in the earth.

If there is to be a restitution of all things, that presupposes that it cannot be a reformation. It also presupposes that the truth did not remain upon the earth. There is not time today for me to go into the prophecies of the falling away, but men of our day have borne witness that the truth is not upon the earth. I like the statement contained in Smith's *Bible Dictionary*, prepared by seventy-three divines and bible students, in which they say:

"We must not expect to see the Church of Holy Scripture actually existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any of those fragments."

How wonderful, when seventy-three noted divines trying to find the truth just by reading the scriptures without the living testimony of the Spirit, come to know that the world has drifted away from the teachings of the scriptures. You will recall that great leader among the Baptists, Roger Williams, who resigned as pastor of the oldest Baptist Church in America and gave these reasons:

"There is no regular constituted Church of Christ, on the earth, nor any person authorized to administer any church ordinance, nor can there be until new apostles are sent by the great head of the Church for whose coming I am seeking."

If he had lived in the day of the restoration of the gospel as taught by the Prophet Joseph Smith, he would have known that apostles had been sent again in our day with the same authority, the same organization, the same truths that were taught in the Meridian of Time.

There is not time to discuss all the great truths that we have received through the restoration of the gospel, but if you will think of the things that have been mentioned in this conference: the gathering of Israel, the building of temples, the coming forth of the Book of Mormon—and nobody can read the

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Bible without knowing that there is a companion volume of scripture that must be united with it, which is to become one in the hands of God—and when you think of a record of over 500 pages of history and words of prophets who have lived upon this land of America, and when you read the promises to Joseph of a new land in the utmost bounds of the everlasting hills, and his blessings which were to be greater than the blessings of his progenitors, you cannot help but wonder why the Lord would have made such promises unto that chosen of the House of Israel, without providing for the recording of the fulfilment of those promises. So we have the record of the fulfilment of all these promises.

I leave you one more passage of scripture before I close, and that is in the third chapter of Malachi, where the Lord said he would send his messenger to prepare the way for his coming, that he would come swiftly to his temple, and who would abide the day of his coming, because he would be as refiner's fire and fullers' soap.

I call attention to the fact that he did not come to his temple in the Meridian of Time, and I ask you today, where is a people in all the world that are building temples to the Most High? You know the record of this Church, the number of temples that have been dedicated in recent years. This great temple that stands upon this block, and yet the churches know not what temples are for, nor do they have a knowledge of the ordinances that are to be performed therein. We would not know either, except that we live in the day that Peter spoke of, to prepare the way of the Lord when there was to be a restitution of all things spoken by the mouths of all the holy prophets since the world began, truly the day of fulfilment.

In closing I leave you a testimony of a man who sat in my office recently, who spent thirty years as a minister of the gospel. Then he met the Mormon elders. He said, "I had always thought I had as much authority as any man to perform the ordinances of the gospel, until I met the Mormon elders and then I knew that I must accept baptism at their hands." And then he added: "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared to what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now, they will not listen to me. I am an apostate from their church."

But such are the testimonies of people, who, as Jesus said "hunger and thirst after righteousness." He also said:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

I bear you witness, and make the promise to all who are not members of this Church that if they will investigate our message and ask God, the Eternal Father, that they can know beyond a shadow of a doubt that Joseph Smith was a prophet of God, and that the truth has been restored in its fulness to the earth to prepare the way of the coming of the Lord.

This testimony I give to you in the name of the Lord, Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards, a member of the Council of the Twelve, has just spoken to us. Brother Bruce R. McConkie of the First Council of Seventy will now address us.

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

Brother LeGrand Richards, one of the forceful and eloquent preachers of righteousness in this latter-day kingdom, has just spoken to us in a powerful

manner, setting forth the restoration of the everlasting gospel in our day. Now, if I may be guided by the same Spirit, and be under the same power, I have it

in my heart to make a brief expression relative to the stability, growth, and eventual destiny of the great latter-day kingdom that has been established as part of the restitution of all things.

When I speak of the kingdom, I mean the Church of Jesus Christ of Latter-day Saints, which, in the most complete, real, literal, and accurate sense, is the kingdom of God on earth. For a text I will read some words originally written by the great prophet Isaiah, words which later were quoted by the resurrected Christ as he ministered among the Nephites. When Jesus quoted these words, he put them in their perspective, in their context. He had just announced that the restitution of all things was to take place; that the gospel was to come again in its fulness; that Israel was to be gathered; and that the kingdom of God on earth was to be established in the last days. Then he quoted these words from Isaiah, words which are addressed to the Church and which specifically describe the stability, growth, and eventual destiny of the Church.

Thus saith the Lord unto the Church of Jesus Christ:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

"For thou [meaning the Church] shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

"Fear not, for thou [meaning the Church] shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; . . ." (3 Nephi 22:2-4.)

"For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee [meaning, of course, the Church], neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee." (*Ibid.*, vs. 10.)

The everlasting covenant is the gospel. This promise is, then, an assurance that the gospel of Jesus Christ will remain in and be administered by the Church and kingdom as set up and established in this day.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

"In righteousness shalt thou be established; [and then this next, pertaining to a yet future day] thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.

"Behold, [this pertaining to our day] they [meaning the wicked] shall surely gather together against thee, not by me; [certainly there will be trials, troubles, persecutions, and the like, but having so recognized, then comes this glorious promise and assurance]: whosoever shall gather together against thee shall fall for thy sake. . . ." (*Ibid.*, vs. 13-15.)

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (*Ibid.*, vs. 17.)

Now, I think we all understand that this great latter-day kingdom has been set up for the last time, never again to be destroyed, and that never again will the necessity arise for another and future restoration. The ordinances and principles of salvation, the requirements which men must abide in order to gain a celestial inheritance, are ever, eternally, and always the same. God is no respecter of persons, and every person from Adam to the last man must abide the same identical law in order to qualify for a celestial inheritance.

But there is one great thing about this dispensation which differs from all the dispensations of the past. It is that this time, with the opening of the heavens and the revealing of the gospel in our day, there came the positive, unqualified assurance that the gospel was to remain on earth; that the kingdom was to be secure; that the Church of Jesus Christ of Latter-day Saints was to remain among men to prepare a people for the second coming of the Son of man.

We are familiar with the visions that Enoch received. You will recall that he saw our day. He saw the restoration of the gospel, the coming forth of the Book of Mormon, truth springing out of the earth and righteousness looking down from heaven. He saw the hosts of scattered Israel gathered to a holy city. He saw the tribu-

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lations, the wars, the desolation, the troubles that would prevail in this day, and then the voice of God spoke to him and said: "... great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:61.) That is an immutable, positive assurance.

Some things we get, provided we abide the law which entitles us to receive them. Some promises come from the Lord without conditions attached to them. We die whether we like it or not. That is immutably decreed. We will be resurrected and have immortality. There is no question of that; we cannot avoid it. In that same category is the promise that the Lord will preserve his people in this day.

We are familiar with the great vision and revelation that Daniel had, in which he saw the successive kingdoms of the world set up by the power of men's hands, and then finally saw this kingdom, the Church of Jesus Christ of Latter-day Saints, set up by revelation, without the hand of man. And then he said that this kingdom would never be given to another people; that it would grow and increase and break in pieces all kingdoms and fill the whole earth.

Well, after the Lord had set up this Church and restored the gospel, he said by his own mouth to the Prophet Joseph Smith: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D & C 65:2.) That is an immutable, irrevocable promise. That promise we have.

May I quote one sentence which the Prophet Joseph Smith, writing by revelation and inspiration, included in that famous document, "The Wentworth Letter." He said: "... No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the pur-

poses of God shall be accomplished, and the Great Jehovah shall say the work is done." (*History of the Church*, vol. 4, p. 540.)

You and I are in this kingdom at its beginning. The groundwork is being laid. Out of small beginnings come great things. We have had tremendous progression and growth; we are established and recognized in the world already; but there will be an eventual day when the whole earth will be converted to the truth, when every living soul will come into the Church of Jesus Christ of Latter-day Saints.

We are in the kingdom of God now which is exclusively an ecclesiastical kingdom. This kingdom is going to grow and increase, multiply and abound, and nothing can stop it, until the day comes that it will be both an ecclesiastical kingdom and a political kingdom, and it will govern in all things,—spiritual, civil, temporal, and political. The kingdoms of this world are going to become the kingdom of our God and of his Christ.

President John Taylor said this: "It has been asked . . . whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy prophets in relation to it will receive their fulfilment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent." (*Gospel Kingdom*, p. 137.) He said many similar things.

One more quotation, this one from President Wilford Woodruff:

"When the Lord gave the keys of the kingdom of God, the keys of the Melchizedek Priesthood, of the apostleship, and sealed them upon the head of Joseph Smith, he sealed them upon his head to stay here upon the earth until the coming of the Son of man. Well might Brigham Young say, 'The keys of the kingdom of God are here.' They were with him to the day of his death. They then rested upon the head of an-

other man—President John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

"I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to 'reward every man according to the deeds done in the body.'"

"I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray." (*Discourses of Wilford Woodruff*, pp. 73-74.)

Now these things are amply attested to. The revelations and inspired utterances of living oracles give us the full account. We should know these things from the records which are before us. Then, also, we should go to the Lord, in faith and in mighty prayer, and get in our hearts the revealed assurance that this work is true. Brother Richards quoted: "... my doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) Every living soul in this world who will abide the law that entitles him to know by personal revelation from the Holy Ghost of the divinity of this work, of the stability and destiny of this kingdom, can get that knowledge, and I for one have that knowledge and so certify to you in sincerity and solemnity, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy, has just concluded speaking.

The Choir and congregation will now sing, "How Firm a Foundation," conducted by Elder Jay E. Welch. After the singing, Bishop Carl W. Buehner will address us.

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The Choir and congregation joined in singing the hymn, "How Firm A Foundation," Elder Jay E. Welch conducting.

#### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now address us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

### BISHOP CARL W. BUEHNER

#### *Second Counselor in the Presiding Bishopric*

My dear brethren and sisters, after the concluding session of conference yesterday afternoon, I was congratulated six times on the fine talk I had given at that session of conference, and wanting to be an honest man, I should like now to pass on those compliments to those who gave my talk yesterday afternoon.

It has been most inspiring to be in attendance at this conference. I have had a long time to think. Some observations that have gone through my mind I felt might be interesting to you, even though most of these things have al-

ready been said in a better way than I will ever be able to say them.

The first observation I should like to make is the terrific impact that a general conference of the Church has upon its membership and upon the many thousands of people who are friendly toward the Church. We will leave this great conference, I am sure, more enthusiastic and more desirous of furthering the purposes of our Heavenly Father. We will be better men and women because of our attendance here and of hearing the word of the Lord go forth

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as it has done. More than thirty-five profound sermons have been delivered in this conference already.

I have been wondering, too, if we realize that this is probably the greatest religious gathering held any place in the earth. Have you ever thought about this? A general conference of the Church of Jesus Christ of Latter-day Saints comprised of those who are present, those listening in on the radio, and those who might be viewing this conference on television all become part of this greatest of all religious gatherings that are held.

I think of the people who have come here, representing many nations of the earth. I have shaken hands with people from New Zealand, the Fiji Islands, Tonga, Samoa, Switzerland, Hawaii, Canada, and Mexico. I feel certain there are those here representing other foreign countries also, and practically every state in this great nation of ours.

I have been thinking of the thousands, yes, many thousands who would give their all to be here at this conference today, but their all is not sufficient to buy them a ticket and to take them back to their homes at the conclusion of the conference. To them, this conference will come either through the missionaries, the mission presidents, or by the printed word as it will be circulated through the periodicals of the Church.

Another observation I should like to make is that we are sitting in the presence of three of the great men of the world—the First Presidency of this Church. My close association with them, and the honor and privilege I enjoy of sitting in meetings with them two or three times each week bears testimony to me that there are no greater men living today. As you already know, they have been appointed by our Heavenly Father to preside over his Church. They have been sustained by you to be the leaders of the Church, and I hope that to us sustaining them means we will work as we have never worked before to promote the great purposes of the Lord.

A further observation I should like to make is that when revelation, counsel, the interpretations of the doctrines of the Church, or the law of the Church goes forth to the members in all parts

of the earth, it is going to go forth from this source. Therefore, I would say, keep your eyes and ears on the First Presidency, and listen to the counsel that comes from them. If any person ever becomes confused, disturbed, or critical, I would say to you, come to the fountainhead of the Church for the answers to your questions. You will discover that these brethren are more than willing to give you the answers that you require so that you may not get lost or wander astray. Do not go to those who are undermining the Church, to apostate groups, or to those whose intent it is to destroy the work of our Heavenly Father.

Another observation that has impressed me is that as we look at those on the stand in the Tabernacle, there are represented here the great councils of the Church—the Council of the First Presidency who preside over the high priesthood of the Church; the Council of the Twelve Apostles who are special witnesses of Jesus Christ, who travel the length and breadth of the Church, and whose work has increased to such proportions that they cannot entirely carry the responsibility. Therefore, eight other men have been appointed and set apart to assist them, known as the Assistants to the Council of the Twelve. All of these brethren may be considered as counselors to the First Presidency of the Church. On the stand also is the Patriarch to the Church. There are also seven men who comprise the First Council of the Seventy who have a definite and specific responsibility. Finally, there is the Council of the Presiding Bishopric who preside over the Aaronic Priesthood of the Church. Has it ever occurred to you that as you sit here in conference, you are in the presence of these great councils and also that you hear a personal message from each of these brethren during the course of a general conference?

Another observation that has impressed me as I have been sitting here is that those of us who had the honor of being here at 9:30 this morning and listening to the broadcast of this great choir could not help but realize that from this spot every Sunday morning, for nearly thirty years now, has gone a

living broadcast to the people of the nation and as far elsewhere as radio carries the inspirational music and message of the spoken word that emanates from this great Tabernacle Choir organization. As I thought about them, I began to realize the sacrifices that many of these people have made in spite of wind, snow, sleet, rain, cold, heat, and all other conditions. These brethren and sisters dedicate every Sunday morning, except the few Sundays they are away on tour, to the presentation of these wonderful hymns and anthems. Aside from this, there are many, many hours of rehearsals required for the preparation of these programs. I should like to say, "God bless them for their devotion and faithfulness to this great cause."

Another observation I should like to make is that the priesthood about which we have heard so much during this conference is so important that heavenly messengers personally brought it to the earth. The priesthood is the very lifeblood of the Church. It is an honor to be a bearer of and a worker in the priesthood. It is through this power that the gospel was restored to the earth in this the Dispensation of the Fulness of Times. It is through this priesthood that the Church continues to remain organized and to function in the earth.

I was proud of the great audience of Aaronic Priesthood boys who were in attendance last Friday evening when we held the dedicatorial services for the beautiful Aaronic Priesthood Memorial Monument, located just north of the Tabernacle, depicting John the Baptist, a heavenly messenger, conferring the Aaronic Priesthood on Joseph Smith and Oliver Cowdery. On this occasion, more than five hundred boys sang a number of inspirational songs that thrilled all who were present. Four young boys whose voices had not yet changed singing the song, "On Lovely Susquehanna's Banks," brought a lump to my throat. They stood right behind me on the stand, and as they began to sing in their soft, unchanged voices, I was really touched.

In my humble opinion, we are building a greater youth today than we have ever had before and preparing them to

take over positions of responsibility which will certainly come to them as they prove worthy. In passing I would like to add that we should stay close to these young men, and assist in molding their lives, which will be a blessing to them and an honor and credit to the Church they represent. When I think of the millions of men and boys living in the earth and appreciate that we are but a few of those who have been selected, called, and honored, and knowing that our leaders are depending upon us to do our part, I begin to realize the privilege it is to serve and the blessings that come from serving.

Through the power of the priesthood, miracles are performed in this day as they were in other periods in the history of the world when the gospel was upon the earth. As long as men magnify their callings in the priesthood, we will have miracles, and so also will the Church grow in influence, in strength, and in favor among the people of the world. Therefore, may all of us who have been so honored to bear the priesthood, magnify our callings, appreciate it to the fullest, and stand at the head of our homes in dignity where we can be a blessing and a strength to our families. Our children look to us for counsel and leadership, and I am afraid that in some of our homes the situation is in reverse. Sometimes the father is reactivated through the boy who holds the Aaronic Priesthood or even a younger child. Many thrilling stories have been told about youngsters who have helped their fathers back into activity. I heard one not too long ago about a father and a son who were asked to be ward teaching companions, and it rather thrilled me as the mother related to me some of the experiences they were enjoying and how they learned to know each other through this experience. She indicated that after they had been teaching together for a number of months, her son came to her and said, "Mother, you know Dad is really quite a man. I am amazed at how well he understands the gospel and how well he teaches when we visit the homes on our district. I have learned many things from Dad that I did not understand before, and I am glad to be his ward teaching companion; other-

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wise, I may never have learned to know him so well." This mother remarked that a day or two later, her husband came to her and said, "You know, I think the world of John. I did not know he had it in him, but when I say to him, 'Tonight it is your turn to give the lesson,' you would be proud of John if you could hear him present the topic to the families that we teach. He is developing into one capable of going on a mission." I began to think what a lovely thing it is for a father and a son to become acquainted through one of the great programs of the Church—the ward teaching program.

Finally, I feel to say: "What is the objective of our Heavenly Father after all?" I should like to quote a passage of scripture that Brother Hinckley gave in his message last Friday. One of the Lord's objectives has been put in these words: "For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Brethren of the priesthood, we are the assistants of our Heavenly Father in helping him to achieve this great objective for the blessing and benefit of those who live upon the earth. When we magnify our callings in the priesthood to the extent that we are willing to put our arms around our brethren who need assistance and encouragement, we are strengthening the kingdom of God. If every man in the Church who holds the priesthood magnified his calling in that priesthood, we would go forward with a power the like of which this world has never seen before. Nothing could stay it.

Literally, we are engaged in our

Father's business. Have you ever thought of the impact of this statement, to be engaged in our Father's business? Many of us are engaged in a business or we work for men engaged in a business, but how many of the eternal blessings will come to us from our work in these businesses? Compare your business with our Father's business, and then thank the Lord that you have an opportunity of being engaged in his business. It is a tremendous responsibility and yet a wonderful opportunity.

I sincerely hope and pray we will always be found engaged in our Father's business, helping to carry his great message of glad tidings and peace on earth to the people of the world, and keeping active those who are members of his kingdom now established in the earth.

My testimony is that if we dedicate our lives to magnifying our calling in the priesthood and awake and arise to our opportunities, the work of our Heavenly Father will grow and prosper until no power can stay it. This is my conviction and my testimony to you. I pray that our Father in heaven will give us the deep and abiding appreciation for our membership in the Church and then nudge us all to serve as we have never served before, and I ask it in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Bishop Carl W. Buehner of the Presiding Bishopric. We will now hear from Brother Henry D. Taylor, Assistant to the Council of the Twelve. He will be followed by President Ernest L. Wilkinson of the Brigham Young University.

## ELDER HENRY D. TAYLOR

*Assistant to the Council of the Twelve Apostles*

My dear brethren and sisters, after sitting for three days waiting to be called on to speak, it has been difficult for me to realize the great blessing that comes to him who endures to the end. My soul has been thrilled and deeply touched with the inspiration of this conference, and more than ever in my life I appreciate my membership in the

Church of Jesus Christ of Latter-day Saints.

I would like my message today to be an expression of gratitude and appreciation for the privilege that has been Sister Taylor's and mine of laboring for the past three years with your sons and daughters in the mission field. It has been a glorious period in our lives, a

rich and rewarding experience. We love these young people.

The question is often asked, "Why does the so-called Mormon Church engage in such an active proselyting program?" Our answer is, "We have the truth and have not only the responsibility, but the urgent desire to share that truth with all the people who dwell here upon the earth. We have been warned; we have the responsibility of warning our neighbor."

Also in fulfillment of prophetic vision, the gospel message, which has been restored, must be carried to every nation, kindred, tongue, and people. Young women and young men primarily constitute the army in excess of five thousand fulltime missionaries who are engaged in carrying the gospel message to the people of the earth in the forty-six missions of the Church. It is an inspiring experience to watch the growth and development that comes to these missionaries. They come from all walks of life, from the farm, from the cattle ranch, the sheep camp, from business and professional fields, students from the schoolroom, and many young men recently released from the armed services of our country. And yet regardless of where they are when the call comes from the President of the Church, they gladly respond. They are happy to be engaged in the work of the Lord.

Their parents share with them this great happiness, and support them financially and offer encouragement. These young men and young women go out into the world with little formal training. They are inexperienced, often immature, timid, lacking in confidence, and yet we find that their home training, activity in the priesthood quorums, auxiliaries, in the seminaries, is a wonderful blessing and advantage in preparing them to do missionary work. Through study, prayer, hard work, and the blessings of the Lord, these young people do grow and develop. They gain a knowledge of the gospel; confidence, power, and a maturity far beyond their years. They acquire a strong and burning testimony, and bear that testimony with such a fervency that it carries conviction to the hearts of the people they are teaching.

Certainly the methods of teaching the

gospel have changed over the years since many of us were in the mission field. We are currently using what is known as the Systematic, or Uniform Plan of teaching the gospel, where our beliefs are presented in a systematic, orderly fashion. This has proved an effective way of teaching the gospel, a noticeable increase in convert baptisms is a result of these improvements in methods.

Brethren and sisters, the Lord is blessing the missionary work. It is a stirring experience to sit in a meeting with the missionaries and hear them relate instances where they have been led by the Spirit of the Lord to certain doors. They have knocked on the door, introduced themselves, had the people greet them warmly and say, "Come in, we have been waiting for you to call. Why have you been so long in coming?"

I am acquainted with one fine woman whose husband passed away quite some time ago. She was deeply impressed with the beauty of one of our LDS temples. She had heard somewhat regarding our beliefs of a literal resurrection, our belief in a life hereafter, and wanted to know more concerning those concepts. One day upon arising from her prayers she began scanning through the telephone book in an attempt to discover the address of one of our LDS chapels. Just then a knock came on her door, and upon answering it she found two young missionaries there. They had been prompted by the Spirit to approach this home. Upon introducing themselves, they were invited in and commenced teaching that good woman the gospel, and she is now a faithful and devout member of the Church.

The time of a mission in the life of a young person is a time of dedication. It is a time of consecration. Young people are willing to forego worldly pleasures and concentrate on things of the spirit.

And now to you parents. I am confident that I represent all the mission presidents of the Church when I say to you, "Thanks for the encouragement that you give to your sons and your daughters, not only the financial assistance that you furnish them, but for

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your love and your understanding." Your hearts would be warmed if you could sit in a testimony meeting and hear the young people stand, with tears in their eyes, and say, "I love my father and mother. I am grateful for the sacrifices that they are making that I might be here in the mission field. I neglected to express that love before I left home, but when I return that will all be changed. I shall always be grateful to them."

Missionary work is a wonderful unselfish work, and I would strongly urge that every young man in this Church set as an aim and a goal the filling of a mission; that he will live a clean and pure life so that when he reaches the required age his bishop and his stake president can recommend him for missionary service.

It has been pointed out that every member in the Church can and should be a missionary. We can do that, brethren and sisters, by setting proper examples, being good neighbors, keeping all the commandments. I have noticed in the various sessions of the conference groups of our young men and women who are wearing the uniform of the armed forces. Now you young brethren and sisters in the military service can be effective missionaries if you will remember that "actions speak louder than words." We know that you are confronted with many temptations, but if you will live the commandments you can be a shining example for your associates.

I have been impressed with the great number of young men that we have in the mission field today who were converted to the Church while they were in the military services, and that was through the efforts of their good companions, faithful Latter-day Saint boys. You can be good missionaries, brethren, if you will maintain the standards of the Church.

Now, brethren and sisters, what is the

message that the missionaries are teaching? In brief, it is this: that there is a Supreme Being. He is the Father of our spirits. He is our Father in heaven: That our Lord and Savior, Jesus Christ, is the Redeemer of this world, and through his atonement mankind is assured of salvation and has the possibilities of exaltation; that the gospel and the priesthood, which was taken from the earth due to the acts of men, has been restored, and Joseph Smith was the chosen prophet through whom the restoration was effected; that the Book of Mormon is true and was translated from ancient golden plates by power from on high to Joseph Smith; that prophets have succeeded Joseph Smith as Presidents of the Church of Jesus Christ of Latter-day Saints; that President David O. McKay, the great presiding high priest, is a prophet, seer, and revelator, and holds all the keys and the powers that had been bestowed upon his predecessors.

I accept and subscribe to these teachings of the missionaries. I bear you my testimony and witness my brethren and sisters, that I do know they are true, and this I humbly do in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve.

From every state in the Union and several foreign countries, from homes of members of the Church, come our sons and daughters to the Brigham Young University, probably the leading Church University in the world. I felt impressed to let you and all those listening in meet personally this afternoon the president of the Brigham Young University, Elder Ernest L. Wilkinson. He knew nothing about this, and was recently—a year or so ago—in the hospital with a heart attack. I hope this will not affect him in any way.

### ELDER ERNEST L. WILKINSON

#### *President of the Brigham Young University*

I was once taught that if one wants to make a good off-hand speech he should have a good speech on hand,

but I am caught at this time totally unprepared.

It was just one hundred and fourteen

years ago that a young Scotch boy, sixteen years of age, walking down the streets of Glasgow, Scotland, noted in flaming newspaper headlines the story of the martyrdom in the United States of the Prophet Joseph and his brother Hyrum. This young Scotch boy had never before heard of Mormonism, but he was so indignant that in free America religious leaders should be murdered, he decided he would find out about the religious cause they espoused. Later he was privileged to hear some missionaries, learned from them what he could about this restored gospel, and in 1848, at the age of twenty, joined the Church. Three years later he was himself called on a mission to England and later to the continent of Europe. Returning to England for additional missionary labors, this young Scotch boy, who had never been on American soil, at his own request went to Saxony in Germany and there was instrumental in converting to this Church a young German educator by the name of Karl G. Maeser. The late President Heber J. Grant has said on many occasions that if all the money we had spent in sending missionaries to Germany had been spent in the conversion of this one young man, it would have been well spent.

President Franklin D. Richards of the European Mission was present to participate in the baptism of young Maeser, which was the first to take place in Saxony. The baptism took place in the River Elbe, and Brother Maeser later related that as he was confirmed a member of the Church of Jesus Christ of Latter-day Saints, he prayed as he had never prayed before, for an immediate personal testimony of the divinity of this work. But when he was confirmed he was disappointed, for he seemed to have no different feeling than before. Then he, President Richards, and young Budge began a rather long walk back to Karl G. Maeser's home. For this purpose young Budge placed himself in the center so he could translate the English of Brother Richards into the German of Brother Maeser, and vice versa. But no sooner had he started translating than he was told by both that translation was unnecessary, that they understood the foreign language of each other just

as perfectly as they understood their own native tongues. When they arrived at the home of young Maeser, the gift of interpretation of tongues left them as quickly as it had come upon them, and young Maeser turned to young Budge, for they were both of the same age, and earnestly asked for an explanation of what had happened. The young Scotch missionary, divinely inspired, replied in substance: "Brother Maeser, that is the testimony for which you prayed when you were confirmed a member of this Church."

In due time young Brother Maeser and his family, and the Schoenfeld and Martin families (his wife's sisters and their husbands), decided to emigrate to the promised land of America. In order to do so they left Germany by night, for fear the Prussian police would prevent their going to Zion. When they arrived in London the Maeser family was separated from the others. The Schoenfeld and Martin families left for America, but young Maeser was abruptly called on a mission to England and Scotland, the native land of the young man who had converted him. If you cast your bread upon the water, that bread will return to you. Scotland was now to be honored by hearing the word of God from this young German convert who had received the same word from its own native son. And young Karl Maeser, like young William Budge, was to begin his great service to the Church before even setting foot on American soil.

After serving an honorable mission in the British Isles Brother Maeser and his wife and their two children finally set sail for the new world. Two days out of New York harbor one of their two children departed this life. On July 4th, their new nation's birthday, they arrived in a strange land to bury their child.

After this heart-breaking experience, the Maesers proceeded to Philadelphia, where they ran out of money. When, through hard work, they had about saved enough to renew their journey to Zion, Karl was called on another mission—this time to Virginia. His heroic wife remained in Philadelphia. In Virginia, traveling without purse or script, and not being very vigorous in body, he often

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found it difficult, with little food, to make the long walks with his more robust companions. Discouraged and humiliated he sometimes would urge them to go on without him, while he slept and rested beside the road. But they never left him behind and he never abandoned them in spirit.

One day while in the city of Richmond, later the capital of the Confederacy, he was seized with an impulse to enter a music store where he hoped they would let him play a piano—he loved music. While in this store a distinguished looking customer entered and requested a piano demonstration. The only clerk in the store could not play one. Brother Maeser volunteered. On the basis of Brother Maeser's demonstration the clerk sold the best piano in the shop. The distinguished customer then engaged Brother Maeser to give piano lessons to his two daughters. This customer was ex-President Tyler of the United States. With the money thus earned in giving piano lessons, Brother Maeser completed another honorable mission.

Returning to his family in Philadelphia, he again worked and saved for the journey to Zion. Although he was given certain responsibilities in his emigration company, he had neither the experience or inclination to harness the horses; others did this for him.

On arriving in Salt Lake City he organized a private school, but the pioneers had so little to pay by way of tuition that he and his family almost starved. While reflecting on how he could make a better living he one day attended a General Conference of the Church. There he heard Brigham Young call out his name as having been designated to serve a third mission—this time to his native Germany.

The story is told that as he left home he gave to his wife his last fifty cent piece. In Germany he tried to convert his father and mother and other relatives, but failed. He did not believe he had been outstanding as a missionary. When he returned home his wife met him at the door and returned to him the fifty cent piece he had left with her. Through the help of the Saints she had actually prospered better while he was

away than when he was home. I have known of other similar situations.

After returning from his third mission, he again organized a school, being permitted to use a Ward meetinghouse. One day this meetinghouse burned down. Greatly distraught, he sought his Bishop, Bishop Sharp, whom he found in the office of Brigham Young. Without awaiting to be announced, he burst in the office and told them of the catastrophe which had occurred.

President Young looked at him and hoping to ease his anguish said, "Brother Maeser, do not be alarmed. I have another mission for you." Brother Maeser looked for an opening in the floor but could not find one. President Young quickly reassured him by saying, "We want you to go to Provo and found a Church academy. Will you come back in a couple of days and let me know if you can go?" Brother Maeser was back the next morning, volunteering to go and asking for instructions. Having been raised in the Prussian system of education, he expected a long series of written directions. But Brigham Young turned to him and said, "Brother Maeser, your instructions are only these: You should teach not even the multiplication tables or the alphabet without the aid and inspiration of our Heavenly Father. That is all. God bless you. Goodbye."

And without any budget, without any arrangement for compensation, no "union" to bargain for him or to deprive him of his free agency, Brother Maeser went to Provo and there met his first 29 students. The minutes of their first assembly record that Brother Maeser played the organ and led them in singing at the same time. He then gave them a short sermon in which, in its entirety, he spoke as follows:

"We trust you all; we give you our confidence; we hope you will do nothing to weaken that confidence. We put you on your word of honor."

From those simple instructions and that humble beginning, Brother Maeser, during the 25 years he was Principal of Brigham Young Academy and later Superintendent of Church Schools, often prophetically proclaimed that the time would come when the influence of that institution would extend to every hearth-

stone of the Church. If, my brothers and sisters, you came to the Brigham Young University campus now, you would know that that prophecy is being fulfilled. By the time registration closes this coming week we will have 9900 students from all 49 states in the union, from every territory and from some 40 foreign countries. They come to us with a variety of experiences; some from homes of wealth even judged by worldly standards; some from homes of adversity; some from broken homes; but they nearly all come with a religious heritage and desire to learn more of the revealed word of God so that they may better serve their fellowmen. This common religious heritage and spiritual yearning transcends all other qualities, and the motivation arising therefrom overcomes many other obstacles.

I recall one little girl from the state of Idaho who presented herself for admission a few years ago. We had given her a scholarship for all of her tuition, otherwise she would never have come because she had a widowed mother who had the sole responsibility of providing for a large family. This choice daughter when she registered, in addition to her scholarship, had the munificent sum of five dollars with which to pay her year's expenses. This fine girl, with her spiritual determination and innate capacity, and an understanding university which helped her to get a job, finished the year with flying colors.

Another lovely girl transferred from an institution of higher learning in California, where she had been elected president of her home economics club. I should here add parenthetically that the last time we made a count we had on our campus 1,689 students who had transferred from 185 other colleges and universities. They are anxious and grateful to have the opportunity to attend an institution where they may obtain not only secular learning but where their divine spirit may also flourish and bloom.

And so it was with this beautiful girl who had transferred from a fine institution of higher learning in California. Anxious to know why she had trans-

ferred from a school where she had received outstanding recognition, I sought her out and obtained this story: Her mother was born in Pleasant View, just north of Ogden, where both of her parents died while she was yet a small child. Thereafter she was an itinerant boarder living first with one relative, then with another. As a young woman her mother found herself living in a timber camp in California. There, without any Church influence to sustain her, she married outside of the Church, thinking, as do all those who make this mistake, that when children came she and her husband, who belonged to the largest professing Christian church of our time, would be able to resolve their religious differences and agree upon the religious life of their children.

When, however, the first child, a son, was born, the father insisted on christening him in his church. When the second child came, likewise a son, the father again insisted on his rights. When the third child, the daughter who had now registered at Brigham Young University, arrived, the mother had her baptized a member of the restored Church of Jesus Christ of Latter-day Saints. The fourth child, also a daughter, was also baptized a member of our Church. So this fine transferee girl belonged to a divided family—the father and two sons belonging to a church which centuries ago apostatized from the faith, and the mother and two daughters being members of the Church as originally organized by Christ, which in this day, the fullness of times, has been restored to the earth with all its pristine purity and authority. After having completed three years at the California college, her mother came to her and asked her if she would finish her education at the Church University. And she looked at me and said, "President Wilkinson, that was the first request of a serious nature my mother had ever made of me, and I could not say no."

At Thanksgiving time she came to my office with her father and a brother, members of the apostate Church. At the beginning of the winter quarter she came to my office and told me that her brother had registered at the Brigham Young University. As I passed down

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the line of march at graduation in June she stepped out of line to inform me that the day before her brother, impressed by his association on our campus, had been baptized a member of our Church. [Since delivering this informal talk I have been informed that the other brother and father have now been baptized members of our Church, a tribute to a mother who never let her faith burn out, and to a dutiful daughter who attended Brigham Young University. The Author.]

I would not have you think from this rich story that we have no students at the Brigham Young University having religious problems. We do, for youth always has been the period of religious skepticism and doubt and at the same time, with proper enlightenment, the period of greatest understanding, faith and religious resolve and performance. Most of our students having religious problems, however, are those struggling to throw off the shackles of darkness of other faiths, once they see the sunshine of the restored Gospel. And I don't want you to think that the time of persecution for one changing his faith is over. Just two weeks ago I had an earnest young man call me on the telephone one evening. He wanted to see me at once. I could tell he was disturbed, so I invited him to my office. With tears streaming from his cheeks he told me that the day before he had been physically beaten by both his father and mother, members of an apostate Christian faith, because he had confessed he had been attending a Mormon Sunday School and was interested in joining the Mormon Church and enrolling at Brigham Young University. After the beating he was ejected from their home with only the clothes he had on his back, denied the right to return for his other clothes or for his 1950 model Ford which he had purchased with his own money. The next morning he went to the bank to draw out his summer earnings, which he intended to use for enrollment at Brigham Young University, only to find his mother had already been there and drawn it out, for they had a joint account. Homeless, disinherited, penniless, but having seen the vision of a new light in a Mormon Sun-

day School, he wanted to know if the way could not still be opened so that he could drink further of the living waters at the Brigham Young University. The next day I told of this experience at a Stake Conference of one of the Stakes in Provo. Before I had arrived home after the Conference the sole remaining daughter of Uncle Jesse Knight had called to say she would be honored to provide financial help for this young man. God bless her, for thanks to her help this young man is now enrolled at the BYU. And when he marries a sweet Mormon girl, which I am certain will eventuate, and they have children, there will not be the intolerance, bigotry and anti-Christian hatred in their home that at the present time darkens and demoralizes the so-called home of his mother and father.

These absorbing stories, of which there are many and variant counterparts at the BYU, prompt me to explain that while about 96% of our students are Latter-day Saints, we have about 400 students who come from more than 25 different religious faiths. Approximately one-fourth of them are baptized into our Church while they are on our campus; another one-fourth after they leave; and we have written testimonials from scores of others that their lives were changed for the good during the time they were students at the Brigham Young University.

We are proud of the fact that the General Authorities of the Church within the last few years have organized a great Stake of Zion, 24 Wards, on our campus, and if you should come down there this evening, or if you come on any Sunday, you will find almost as many students on our campus as you do any other day of the week. I say "almost" because only about 8,000 students belong to our Stake, the others living at home and maintaining their membership in their home Wards.

The BYU Stake would be a paradise for any Stake President. Imagine having 24 wards, 8000 members and no building program to undertake, because the members can all be accommodated for religious purposes in the buildings of the University. I boasted about that in a BYU Stake Conference one day, point-

ing out we had saved the Church at least \$1,500,000 in construction costs for Ward meetinghouses. Brother Henry D. Moyle of the Executive Committee of the BYU heard me make that statement, and when he arose to speak, stated, "I suppose President Wilkinson will now come to the next meeting of the Board of Trustees of the Brigham Young University and ask for another million and a half dollars for academic buildings." Under the circumstances I thought that honesty was the best policy and informed him that I was already preparing a speech to support the request. With this unexpected frankness on my part he agreed to go along with the request.

May I, my brothers and sisters, in conclusion express our gratitude for your support and confidence in us, not only at the Brigham Young University, but also for your confidence and support of all the various units of the Unified Church School System. Not only do we have 9900 students at the Brigham Young University this fall, which will grow to over 11,500 before the year is ended, but we have approximately another thousand college students at Ricks College.

This year, also, there will be around 8,000 Latter-day Saint students enrolled in religious courses of university grade at 56 Mormon Institutes of Religion adjacent to 56 other colleges or universities, which include all of the major institutions of higher learning, save one, in the eleven Western States and the Province of Alberta, Canada. This is an increase of 40 colleges or universities at which we have organized Latter-day

Saint Institutes of Religion in the last five years. In our time Latter-day Saint Institutes of Religion will be organized all the way from New England and Florida on the East to Alaska and the southernmost area of California on the West, and in foreign countries. Already we have requests for such institutions from our students at the University of Florida and from our Saints in Germany and Hong Kong.

This year, also, religious classes are being given for approximately 50,000 Latter-day Saint high school students in Seminaries connected with 713 high schools extending all the way from Maryland on the East to the Hawaiian Islands on the West. I hope your child is one of those 50,000 choice spirits.

By the year 2000 A.D. we expect students in our Church institutions of secondary and higher education to more than quadruple. Truly for our young people the "glory of God is intelligence."

May the Lord bless us to appreciate the significance of this great educational system; may we have the inspiration to carry on under the simple but powerful instructions of Brigham Young, that we shall do nothing without the aid and inspiration of our Heavenly Father, I ask in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

He who has just spoken to us is Dr. Ernest L. Wilkinson, president of the Brigham Young University at Provo, Utah.

#### PRESIDENT DAVID O. McKAY

My brethren and sisters, we have come to the closing exercises of a great conference. My soul, with yours, has been filled with thanksgiving and gratitude to our Heavenly Father for the outpourings of his Holy Spirit. We have heard some great messages from the leaders of this Church, and what I have noticed with great satisfaction, are the receptive audiences, showing that the messages were received graciously, with gratitude.

At noon today, there came to me the memory of something I had read years ago in a book entitled, *The Simple Life*, written by Charles Wagner. He said:

"Your religion is good—first, if it is vital and active; second, if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; third, if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; fourth, if it

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makes you understand that pain is a deliverer; fifth, if it increases your respect for the conscience of others; and sixth, if it renders forgiveness more easy, fortune less arrogant, duty more dear; the beyond less visionary."

The gospel when obeyed does all that and more. To this every true member of the Church of Jesus Christ of Latter-day Saints can bear witness.

I love these associates of the General Authorities, and love them in the spirit of the true meaning of that word, the love of the brotherhood of Christ. God bless them and bless their wives and their children that the ideals that make for the dignity of manhood, that lead into the presence of our Heavenly Father may eventually continue to be perpetuated in our homes, in our association with our business fellows, and in all our travels.

God bless Zion, the pure in heart. God bless our friends with whom we associate, who are contributing, too, to the advancement of this great Church. We appreciate their fellowship.

God bless those who speak evil against us because they do not know us, and give us charity in our hearts for them, and may he enlighten their minds and open the vision of their souls that they may see Christ's Church as it is and that for which it stands. Hasten the coming of our Lord when peace shall reign and the kingdom of God be established, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir will now favor us with, "Worthy Is The Lamb," conducted by Elder Richard P. Condie. The closing prayer will be offered by Elder Kenneth B. Dyer, formerly president of the West German Mission, after which this Conference will be adjourned for six months.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, and you have thrilled with the excellency of their singing.

We express appreciation and gratitude for the public press, the reporters' fair and accurate reports throughout the

sessions of our Conference; for the co-operation of City officials, Police Chief W. Cleon Skousen, traffic officers in handling the increased traffic, for the Fire Department, and the Red Cross standing ready for any emergency.

We express appreciation to the ushers of the Tabernacle who have rendered service early and late in seating the great audiences; especially for the radio and television service rendered by the various radio and television stations here in our own city and state and in other states named in the various sessions of the Conference. All have been the means of permitting untold thousands of people to hear the proceedings of this, the One Hundred Twenty-Eighth Semi-Annual Conference of the Church.

We appreciate the singers throughout this entire Conference, the Relief Society Singing Mothers from the three Southern California regions, the Men's Chorus of the Tabernacle Choir last night thrilled us, and today this great Tabernacle Choir. They leave October 20th for a 23-day tour to major cities of the eastern United States, including Wichita, Kansas; Kansas City, Missouri; Columbus, Ohio; Washington, D. C.; Baltimore, Philadelphia, New York, Boston; Toronto, Canada; Detroit, Chicago; and St. Louis, Missouri. Brother Condie, members of the Choir, Brother Hewlett, and the other officers, you have our prayers and best wishes for your success on this memorable tour.

The beautiful flowers which you see arranged on the stand and pulpit have come from two countries far removed from each other—South Africa and Hawaii. What we have said in other sessions we now repeat, and send greetings and thanks to those who so graciously furnished us with these beautiful flowers.

Tonight, the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

The Choir will now sign, "Worthy Is The Lamb," and the benediction will be offered by Elder Kenneth B. Dyer, and this Conference will be adjourned *sine die*.

Singing by the Tabernacle Choir, Elder Richard P. Condie conducting, "Worthy Is The Lamb."

Elder Kenneth B. Dyer, formerly president of the West German Mission, pronounced the benediction.

Conference adjourned *sine die*.

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The choral music for the Friday and Saturday morning and afternoon sessions was furnished by the Relief Society Singing Mothers from the three Southern California regions, with Florence Jepsen Madsen conducting.

At the General Priesthood meeting Saturday evening the music was furnished by the Men's Chorus of the

Tabernacle Choir, with Richard P. Condie as director, and Alexander Schreiner at the organ.

The Tabernacle Choir furnished the music for the Sunday sessions, with Richard P. Condie, Director of the Tabernacle Choir, and Jay E. Welch, Assistant Director, conducting.

Richard P. Condie directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON  
Clerk of the Conference

## SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, October 12, 1958, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

First from the Choir we hear music from Mendelssohn's *Elijah*, with words of gratitude for the rain that fell upon the parched land, to save a repentant people: "Thanks be to God! He laveth the thirsty land! The waters gather; they rush along; . . . The stormy billows are high; their fury is mighty. But the Lord is above them, and almighty! Thanks be to God!"

(The Choir sang: "Thanks Be To God."—Mendelssohn.)

*Announcer:* With Frank Asper at the Tabernacle Organ on Temple Square today we hear one of the celebrated Psalm settings of Benedetto Marcello from the 16th century: "Allegretto."

(Organ selection: "Allegretto."—Marcello.)

*Announcer:* From the Requiem by Brahms, the Choir sings these worshipful words: "How lovely is Thy dwelling

place, O Lord of Hosts! For my soul it longeth, yea, fainteth, for the courts of the Lord; My soul crieth out, yea, for the living God!" "How Lovely Is Thy Dwelling Place."

(The Choir sang: "How Lovely Is Thy Dwelling Place."—Brahms.)

*Announcer:* Frank Asper next recalls from Temple Square a "Prayer" from his album of devotional organ music.

(Organ selection: "Prayer."—Asper.)

*Announcer:* With the music of Charles Gounod, Richard P. Condie now conducts the Choir in these meaningful words from a New Testament text: "O Jerusalem, Jerusalem, Thou that killest the prophets and stonest them, which are sent unto thee, How often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not." "O Turn Thee To The Lord Thy God."

(The Choir sang: "O Turn Thee."—Gounod.)

*Announcer:* It takes many kinds of courage to live through life—the courage to face facts, to solve problems; the courage to accept assignments, to stay with what we have started, the courage to follow through; the courage to preserve principles, and sometimes to fight for them. And there are times, paradoxically, that call for another kind of courage—even the courage to run away. It is this kind of courage that we would talk of for a moment or two, first recalling an example of it in the decision that saved Joseph in Egypt when Potiphar's wife enticed and tempted him—"But he refused and said unto his master's wife . . . how then can I do this great wickedness, and sin against God? . . . and he fled, and got him out."<sup>1</sup> And then the record reads that "the Lord was with Joseph, and shewed him mercy, and gave him favour"<sup>1</sup>—because he had the strength, the courage, to resist an evil invitation, even the courage to "flee, and get out." Some lightness of humor has sometimes been suggested in walking back from rides

<sup>1</sup>Genesis 39:8, 9, 12, 21.

rather than yielding to improper proposals. But the courage to walk out away from moral compromise is a high kind of courage: the courage to remain virtuous, to preserve chastity; the courage to sever an undesirable association. There are many enticements in life, many temptations—to compromise principles, to come with the crowd, to follow false fashions, to play for popular approval. And while it is generally good to be as pleasant with people as possible, it is never good to be agreeable to enter into any act of evil. There is an old saying that misery likes company. And evil does also—and it doesn't easily let loose. And it sometimes takes a special kind of courage on the part of young people to turn from ridicule, from the pointing of fingers, from the accusation of being afraid to take a dare—to do what shouldn't be done. Yes, life requires many kinds of courage—the courage to turn back, to swallow pride, to admit a mistake, to repent, to forgive, to be reconciled, to leave bad habits behind. Courage is required sometimes to retreat, and sometimes to stay and stand. But at that precarious moment when the odds of evil are uppermost, we may most need the courage to walk out, to close the door, to leave the evil environment, even as did a young man in ancient Egypt, who “fled, and got him out.”

(Organ selection: “O My Father.” Tune: “Harwell.”—Mason.)

*Announcer:* With Frank Asper at the organ we have heard an old hymn tune, “Harwell,” by Lowell Mason, to which

the words of “O My Father” have sometimes been sung.

And now the Choir closes with William Cowper's hymn of strengthening, heartening comfort and conviction, with the music by William B. Bradbury: “God moves in a mysterious way, His wonders to perform: He plants His footsteps in the sea, And rides upon the storm. Deep in unfathomable mines Of never failing skill, He treasures up his bright designs And works his sov'reign will. Ye fearful Saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head. Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face.”

(The Choir sang: “God Moves In A Mysterious Way.”—Bradbury.)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the fifteen hundred twenty-first presentation continuing the 30th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.



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